Elements of Islamic Studies



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بسم الله الرحمن الرحیم

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A greatly beneficial text book for students of all ages who wish to learn or review the basic fundamentals of Islamic studies. This booklet is based mostly on the lessons of Maulana Sayyid Sa'eed Akhtar Rizvi, though at the time of editing he has added some lessons from the 'Book of Salat' (Majlis-ul-Muslimeen, Karachi), and 'Diniyat' (Rah al-Najat Office, Karachi), with necessary adaptations.

This edition has been completely revised (according to the Fatwa of Agha Syed Abu'l Qasim al-Khu'i, Dama Dhilluhul-Aali, Najaf, Iraq). Also, many subjects have been added because of the popular demand. For example, details of Ghusls, prayers of Ayaat, Jumu'ah, 'Eidain, Mayyit and Jama'at.

Simply a must read for those that are unable to attend Hawza (Islamic University) yet wish to learn at least the basics of religion by means of authentic texts as compiled in this booklet

Extract from the Preface to the First Edition

With the radical changes in educational system, my community in East Africa is steadily becoming out of contact with the Gujarati Language.

This is specially the case with the new generation. This means that the new .generation is unable to benefit from the religious literature written in Gujarati

The Khoja Shia Ithna-asheri Supreme Council had been aware of this important change, and had decided to prepare

p: ١

.text books in English for introduction into Madresas

This booklet is based mostly on the lessons of Maulana Sayyid Sa’eed Akhtar Rizvi, though at the time of editing he has added some lessons from the 'Book of Salat' (Majlis-ul-Muslimeen, Karachi), and 'Diniyat' (Rah al-Najat Office, Karachi), with .necessary adaptations

Agha Syed Muhammad Mahdi has helped a great deal in its preparation. I pray to .Allah for their reward here and in the life hereafter

.Mohamedali Meghji, President

The Supreme Council of The Federation of the Khoja Shia

.Ithna-asheri Jamats of Africa

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Preface to the Second Edition

The first edition of this book was published on ۱۵th Sha'ban, ۱۳۸۸ A.H. (۷/۱۱/۱۹۶۸), by Haji Mohamed A. Khimji. The booklet was introduced in the classes of Religious Studies in Secondary Schools. Within a short period the book went out of stock; but the demand .increased every day

Therefore, the Mission has decided to reprint it. This edition has been completely revised (according to the Fatwa of Agha Syed Abu’l Qasim al-Khu’i, Dama Dhilluhul-Aali, Najaf, Iraq). Also, many subjects have been added because of the popular demand. For example, details of Ghusls, prayers of Ayaat, Jumu’ah, ‘Eidain, Mayyit .and Jama’at

This has increased the pages from ۵۲ to ۸۵. Also, the size is enlarged and the type used .is bigger and clearer

I am very thankful to Haji Amirali Haji Karim, Nairobi, to prepare questions which have .been given at the end of the book

.I hope this edition will be more useful than the previous one

Sayyid

p: ۲

,Sa'eed Akhtar Rizvi

.Dar Es Salaam

(٢٨th Safar, ١٣٩١ (٢٥th April, ١٩٧١

Lesson ١: Kalima, Meaning of Kalima

Kalima .١

La ilaaha illal-Laah; Muhammadur Rasulul-Laah; Aliyun waliyul-Laah wasi-yu-Rasulil-Laah; wa Khalifatuhu bila fasl.

Meaning of Kalima .٢

.La iIaaha illal-Laah: There is no god but Allah

Muhammadur Rasulul-Laah: Our Prophet Hazrat Muhammad Mustafa (S.A.W.) is the Messenger of Allah.

.Aliyun waliyul-Lah: Imam Ali (A.S.) is the Wali (beloved) of Allah

Wasi-yu-Rasulil-Laah: Imam Ali (A.S.) is the successor of the Prophet. Wa Khalifatuhu bila fasl: And he is the First Khalifa of the Prophet.

Lesson ٢: The ١۴ Ma'sumeen

'Names of Ahl al-Kisa

(١) Prophet Muhammad Mustafa (S.A.W.);

(٢) Imam Ali (A.S.);

(٣) Sayyidah Fatimah al-Zahra' (S.A.);

(۴) Imam Hasan (A.S.);

(۵) Imam Husain (A.S.)

Lesson ٣: The ١۴ Masumeen

Our Holy Prophet Muhammad al-Mustafa (S.A.W.), his daughter Fatimah al-Zahra' (.(S.A.) and. the ۱۲ Imams form the group of ۱۴ Ma'sumeen (Infallible and sinless ones

:The IMAMS are twelve as follows

۱. Ali al-Murtada, son of Prophet's uncle, Abu Talib, and married to Our Lady of Light, .Fatimah, the daughter of the Holy Prophet. ۲۳ B.H. - ۴۰ A.H

۲. Hasan al-Mujtaba (the chosen), elder son of Ali and Fatimah ۳ A.H. - ۵۰ A.H.

۳. Husain Sayyid-us-Shuhada, (the Chief of the martyrs), second son of Ali and .Fatimah. ۴ A.H. - ۶۱ A.H

۴. Ali Zain al-'Abidin ۳۸ - ۹۵ A.H.

۵. Muhammad al-Baqir ۵۷ - ۱۱۴ A.H.

۶. Ja'far as-Sadiq (the True) ۸۳ - ۱۴۸ A.H.

۷. Musa al-Kadhim (the Patient) ۱۲۸ - ۱۸۳ A.H.

۸. Ali ar-Raza (the accepted) ۱۵۳ - ۲۰۳ A.H.

۹. Muhammad at-Taqi (the Pious) ۱۹۵ - ۲۲۰ A.H.

۱۰. Ali an-Naqi (the Pure) ۲۱۴ -

.A.H ۲۵۴

.Hasan al-Askari ۲۳۲ - ۲۶۰ A.H .۱۱

.Muhammad al Mahdi: ۱۵ Sha'aban ۲۵۵, the Imam of our time .۱۲

These are the only rightful Imams. There are no more than ۱۲ Imams. The Twelfth Imam is alive till this day, but is hidden, and will reappear at a time appointed by Allah. He is the awaited one and the Mahdi who will revive and spread Islam throughout the .world

NOTE: Whenever we utter or hear the name of our Prophet, we should recite Salawat. We should say, 'Alayhis-salaam' (Peace of Allah be on him) whenever we utter or hear names of Ma'sumeen. Similarly we should stand up, as a mark of reverence, .(whenever we utter or hear the name of the Imam of our time, (twelfth Imam

Lesson ۴: Salawat

point

.Allahumma salli 'ala Muhammadin wa Aali Muhammad

Meaning of Salawat

O Allah! Send Your Blessings to our Prophet Muhammad al-Mustafa (S.A.W.) and his .Ahl al-Bayt

Lesson ۵: Names of Ulu'l-Azm Prophets

:(There were ۵ Ulu'l-Azm Prophets)

;(.Prophet Nuh (A.S .۱

;(.Prophet Ibrahim (A.S .۲

;(.Prophet Musa (A.S .۳

Prophet 'Isa (A.S.); and .۴

۵. Prophet Muhammad al-Mustafa (S.A.W.)

Lesson ۶: Names of Revealed Books

Many books were revealed (sent) to the Prophets by Allah.

Four of them are important. They are ۱. Tawrat; ۲. Zabur; ۳. Injil; and ۴. Qur'an al-Majid.

You should know that:

۱. Tawrat was revealed to Prophet Musa (A.S.)

۲. Zabur was revealed to Prophet Dawood (A.S.)

۳. Injil was revealed to Prophet 'Isa (A.S.)

۴. The Qur'an was revealed to our Holy Prophet Muhammad al-Mustafa (S.A.W.).

All previous books were cancelled by Allah when the Qur'an was sent. Now the Qur'an is the

.only authentic and true book which is to be followed by all men

Lesson ۷: Names of Islamic Months

Muharram .۱

Safar .۲

Rabi’ al-Awwal .۳

Rabi’ al-Akhir .۴

Jamadi al-Ula .۵

Jamadi ath- thaniyya .۶

Rajab .۷

Sha’ban .۸

Shahr al-Ramadan .۹

Shawwal .۱۰

;Dhi’l Qa’da .۱۱

.Dhi’l Hajj .۱۲

Lesson ۸: The Teachings of Islam

A: Usul (Roots): The fundamental Principles, the belief in which is essential-for a :Muslim. These are

(Tawheed (Oneness of God .۱

(Adl (Justice of God‘ .۲

(Nubuwwat (Prophethood .۳

(Imamat (Vicegerency of the Prophet .۴

(Qiyamat (Resurrection .۵

:B:-Furu' or branches, which call for certain practices. These are

(Salat (Prayer .۱

(Sawm (Fasting .۲

(Hajj (Pilgrimage .۳

(Zakat (Wealth tax .۴

(Khums (One fifth levies .۵

(Jihad (Holy war .۶

(Amr bi'l ma'ruf (Enjoining the good .۷

(Nahy 'an al-munkar (Forbidding the evil .۸

(Tawalla (To love and follow ۱۴ Ma'sumeen .۹

.(Tabarra (To remain aloof from the enemies of ۱۴ Ma'sumeen .۱۰

(Lesson ۹: The roots of Religion (I

(I. Tawheed (Oneness of God

Tawheed means that Allah is One. He has neither any colleague nor any partner. He is .neither born of any parent nor has He any wife, children or relatives

(II. Adl (Justice of God

It means that God is Just. He is not a tyrant. Everybody's awards will depend upon his deeds. He who obeys His commands will be awarded a place in Paradise and he who .disobeys Him will be sent to Hell

:In this connection, the Qur’an says

ALLAH affirms that there is no god but He: and so do the angels, and these endowed“ (with knowledge, He is standing firm in justice”. (۳:۱۸

Lesson ۱۰: Al-Sifat al-Thubutiyah

In order to understand Tawheed clearly, the attributes of Allah have been grouped as

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.positive and negative

The positive attributes which are befitting Allah are called Sifat al-Thubutiyah. They :are many in number, but eight of them are usually listed. They are

.Qadeem. This means that Allah is Eternal, i.e. He has neither a beginning nor an end .١

Qaadir. It means that Allah is Omnipotent, i.e. He has power over everything, and .٢ .every affair

Aalim. It means that Allah is Omniscient i.e. He knows everything. Nothing ever' .٣ .remains a secret from Him

.Hayy. It means that Allah is alive and will remain alive for ever .۴

Mureed. This means that Allah has His own discretion in all affairs. He does not do .۵ .anything under compulsion

Mudrik. It means that He is All-Perceiving, as Sami' (All-Hearing), Baseer (All- . ۶ Seeing), Haazir (Omnipresent). Allah sees and hears everything though He has neither .eyes nor ears

Mutakallim. It means that Allah is the Master of the word, i.e. He can create speech .٧ in anything as He did in a tree for Prophet Musa (A.S.) and in the "Curtain of Light" for (.the Holy Prophet (S.A.W

.Sadiq. This means that Allah is true in His words and promises .٨

It is impossible to fix any limits to His attributes. This list is not exhaustive but is essential to understand the Glory of Allah. The attributes are not acquired but .inherent in the conception of Divinity

Lesson ١١: Al-Sifat al-Salbiyah

The Negative Attributes which cannot be found in Allah because they are below His dignity are called Sifat al-Salbiyah. They

are many, but like Sifat al-Thubutiyah only eight are listed generally. They are:

١. Shareek. The word "Shareek'" means a colleague or a partner. Allah has neither a colleague nor a partner in His Divinity.

٢. Murakkab. This word means "compound" or "mixed". Allah is neither made, nor composed, of any material. He cannot be divided even in the imagination.

٣. Makaan. It means "place". Allah is not confined to a place for He has no jism (body).

۴. Hulool. It means "entering". Nothing enters Allah nor does He enter anything or anybody. Therefore, the belief of Incarnation in any form is abhorrent to the conception of Divinity.

۵. Mahall al-hawadith. This means "subject to changes". Allah cannot change.

۶. Mar'i. It means "visible". Allah is not visible. He has not been seen, is not seen and will never be seen, because He is not a body.

٧. Ihtiyaj. It means "dependence" or "need". Allah is not deficient in any virtue, so he does not need anything.

٨. Al-sifat al-zaa'id. This means "added attributes". The attributes of Allah are not separate from His Being. For example, we say that Allah is 'Alim, but it does not mean that His Knowledge is something separate from His Existence. In fact, there has never been a time when he is less 'Alim and then acquired more knowledge. His Knowledge, His Mercy, His Justice and all His virtues and attributes are His Own Being.

It will thus be seen that according to Islam, Allah

is the name of God as perceived in the light of the above Positive and Negative Attributes. In other words, Allah is the Creator of the universe, Self-Existent, the .source of all perfection and free from all defects

(Lesson ۱۲: The Roots of Religion (II

(III. Nubuwwat (Prophethood

The conception of Prophethood follows from the premises that it is the will of Allah that every human being should pursue a defined code of life and follow certain principles of conduct. Allah therefore had to send Prophets to acquaint the humanity :with these principles and the code of life. The Qur'an says

(We never chastise until We send forth a Messenger (to give warning)." (۱۷:۱۵"

The third Usul "Nubuwwat" calls for belief in all the Prophets sent by Allah from time to time for the guidance of humanity. According to Islam, Allah sent ۱,۲۴,۰۰۰ Prophets in all. Adam was the first of them. Nuh (Noah), Ibrahim (Abraham), Musa (Moses) and 'Isa (Jesus) were other prominent Prophets (peace be on them all). Our Prophet, Muhammad al-Mustafa (S.A.W.) was the last. Some Prophets came with a Shari'ah .(code of life), while others merely propagated the Shari'ah of their fore-runners

Since the words of a Prophet are to be obeyed and his actions are to serve as a guide, .it follows that every Prophet should be Infallible in his thoughts, words and deeds

According to Islam, the entire universe came into existence through the will of the :Creator and was created with a definite purpose. The Holy Qur'an says

Indeed in the creation of"

the heavens and the earth and the alternation of night and day, are signs for the men of understanding heart, who standing and sitting and reclining bear Allah in mind and ponder on the creation of the heavens and Earth. “O our Lord!" say they, "Thou hast (not created this in vain." (۳:۱۹۰-۱۹۱

:And further the specific purpose of creation is

(I have not created the jinn and the human beings but for submission to me”. (۵۱:۵۶'“

:Now to explain this Divine will came the Divine Messengers known as the Prophets

Verily! Allah hath chosen Adam and Noah, the progeny of Abraham and the progeny“ of Imran above the worlds, the descendants one of the other. Allah is One Who hears (and knows”. (۲:۳۳-۳۴

The Prophets never disagreed in fundamentals. Generally the Prophets were deputed for specified communities, regions or periods. Muhammad, the last of the Divine Messengers, was sent to express the will of Allah for the entire humanity, and for all .times to come

:To quote, the Quran says

(We have not sent thee but as a mercy unto all the worlds”. (۲۱:۱۰۷“

And We did not send you except as a bearer of good news and warner to all mankind,“ (but most people do not know”. (۳۴:۲۸

Say (unto them): ‘O mankind! I am Allah’s messenger to you all; Whose is the“ kingdom of the heavens and the earth! There is no God but He! He gives life and brings death! Therefore believe in Allah and His Messenger - the Makkan Prophet

who has faith in Allah and His words; and follow him so that you may be guided”. – ((۷:۱۵۸

Islam therefore, is a perfect code of life for the entire humanity without distinction of classes, climes and countries. It lays first emphasis on the purification of the 'self' of an individual based on the fundamental principles - belief in Oneness of Allah and in the life hereafter. This ultimately would lead to international brotherhood and .creation of a peaceful society

(Lesson ۱۳: The Roots of Religion (III

(IV. Imamat (Vicegerency of the Prophet

During his life time, Prophet Muhammad (S.A.W.) had announced on several occasions that the responsibility of the guidance of the Muslim community would devolve after him on certain named persons as ordained by Allah. These persons are known as Imams (Vicegerents of the Prophet). The Imam deputizes the Prophet in every respect. Like the Prophets, therefore, the Imam should also be infallible in his .thoughts, words and deeds

.You have already been taught the names of those Imams in Lesson ۳

There are clear references in the Holy Qur’an about belief in the Imams. As for :example

O ye who believe! Obey Allah and obey the Messenger and those amongst you“ invested with divine authority; and if in aught ye differ, bring it before Allah and the Messenger if ye believe in Allah and the latter day. This is the best and the fairest way (of settlement”. (۴:۵۹

Verily it is We who bring the dead to life and keep record of what they have sent“ forward and left behind; everything (all

(authority) have We vested in the clarifying Imam". (۳۶:۱۲

And remember) the day (the Day of Judgment) We shall call together all human)" (beings with their respective Imams". (۱۷:۷۱

:Referring to Imams, the Prophet (S) has further emphasized

.One who dies but does not recognize the Imam of his time dies the death of a pagan"

On the Day of Resurrection every nation will be called along with the Imam of its time, .(the Book of Allah and Sunnat (tradition of its Prophet

(V. Qiyamah (Resurrection

There is a life hereafter. After death an individual gets the reward or punishment of the deeds performed before death. For this purpose on a certain day called the Day of Judgment, all the dead will be resurrected from their graves and awarded heaven or .hell depending on the merits of their actions in this world

:The Quran says

Beware when the event (qiyamah) will occur, no soul would then falsify its" occurrence.. (It will be) lowering (the faithless), exalting (the faithful). When the earth is shaken to its depths, and the mountains are completely crumbled, becoming (scattered dust..". (۵۶:۱-۶

The day of Qiyamah will be of ۵۰,۰۰۰ years duration as has been written in the Holy Quran. The sun on that day will come down very low and the earth will be red-hot like .heated copper

(Lesson ۱۴: The Branches of Religion (I

Furu' al-Deen

Furu' al-Deen means the branches of religion. These branches are very many: but .usually six to ten are taught to the children. They are explained below

(I. Salat (Prayer

The daily five prayers and other eleven prayers which are'

detailed elsewhere are all obligatory and should be performed on their occasions in .fulfillment of prescribed conditions

The prayers are obligatory on adults (baligh). For purpose of fulfilling religious obligations a boy is deemed to be adult on completion of his fifteenth year, and a girl .on completion of her ninth year

The Qur'an has repeatedly enjoined upon every Muslim the offering of prayers (Iqam :(as-Salat

Verily! I am Allah; there is no god but I, therefore submit to Me and maintain the" (prayer for My remembrance". (۲۰:۱۴

Recite what has been revealed to you of the Book, and maintain the prayer! Indeed" (the prayer prevents indecencies and wrongs... and Allah knows what you do". (۲۹:۴۵

O my son! Maintain the prayer and enjoin the good and forbid the evil, and be patient" (in whatever befalls thee: for this is firmness in the conduct of affairs". (۳۱ ۱۷

(II. Sawm (Fasting

Fasting is obligatory for every Muslim adult, male or female, for the entire lunar month of Ramadhan every year. The fast lasts from the true dawn till the commencement of night. During the fast one has to abstain from eating, drinking, .smoking and some other actions

:In this regard the Qur'an says

O ye who believe! Fasting is prescribed to you, as it was prescribed to those before" (you, that ye may exercise self-restraint". (۲:۱۸۳

(So every one of you who witnesses this month should fast in it". (۲:۱۸۵"

(Lesson ۱۵: The Branches of Religion (II

(III. Hajj (Pilgrimage

,Every Muslim is enjoined to go to Mecca, once in the life time

for pilgrimage which becomes obligatory when a man has funds enough for his return journey as well as maintenance of his family and is able to fulfill other conditions laid down for Hajj. This is performed on the ٩th of the last month of the Islamic (lunar) . .month Dhi'l Hajj

Proclaim the Hajj among people so that they come to you on foot and on camels of" (any kind from deep and distant places". (٢٢:٢٧

The Hajj of the House of Allah (Ka'ba) is obligatory on every one who has the means" (for the journey to it". (٣:٩٧

(IV. Zakat (Wealth Tax

It is incumbent upon everyone to pay wealth-tax on gold, silver, cattle and agricultural produce, when all conditions are fulfilled. This contribution is termed Zakat and should .be paid to poor Shia Ithna 'Asharis having a right to it

The Quran has commanded the payment of "Zakat" almost as vigorously as the saying of prayers so much so that almost every verse which speaks of saying of -:prayers speaks of payment of zakat, example

And offer prayers and pay zakat and bow down with those who bow down (in" (worship)". (٢:٤٣

(V. Khums (One-Fifth Levy or Income Tax

Setting aside one-fifth of the amount of a year's savings, (after deducting all the lawful expenses from the earnings of that year) is called Khums. Sadaat (descendants of the Holy Prophet), provided they are Ithna 'Ashari and poor, will get half of the Khums, while the other half belongs to Imam (A.S.). During the ghaybah of Imam (A.S.), his share must be

.handed over to the Mujtahid

:The Quranic command for this is as follows

And know that out of all wealth that you may acquire, one-fifth of it is for Allah, and“ for the Messenger and for his kinsmen, and the orphans, the poor and the wayfarer”. ((۸:۴۱

(Lesson ۱۶: The Branches of Religion (III

(VI. Jihad (The Holy War

Defense is unquestionably the most important phase of a community’s life. Islam provides for the defense of the Muslim community by imposition of what is called Jihad. It means fighting in the path of Allah in response to the call from the Prophet or .the Imam of the age

And fight in the cause of Allah against those who fight against you: but do not“ (transgress because Allah does not love transgressors”. (۲:۱۹۰

VII. Amr bi’l Ma’ruf

It means enjoining the good. If a person does not fulfill the obligations laid down by Allah, it is obligatory on us to guide him to the right path provided we have a hope that .he will follow our guidance

VIII. Nahy ‘an al-Munkar

It means forbidding the prohibited things or works. We should ask any man who is found to be doing things prohibited by Allah, to refrain from such deeds, provided we .have a hope that he will act on our advice

IX. Tawalla

.It means to love the Fourteen Ma’sumeen and keep friends with their followers

X. Tabarra

.It means that we should remain aloof from the enemies of the Fourteen Ma’sumeens

Ijtihad and Taqlid

In every sphere of life we have to heed to the advice of the experts in that field. Likewise, in the matter of Islamic

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Laws, we must obey the rulings of the experts of that Law. Those experts are called .Mujtahids; and the act of obeying their rulings is called taqlid

:Here are some of the conditions which govern our choice of the Mujtahid

a) He must be baligh (i.e. adult), (b) Aaqil (i.e. sane), (c) Man, (d) Alive at the time of) beginning the Taqlid, (e) Ithna 'Ashari, (f) Aadil, (g) Mujtahid, (h) A'lam, (i) Of legitimate birth. (j) Having good memory, (k) Not involved in worldly affairs so as to hinder his .scholarly pursuits

Aadil means a person who does not commit major sins even unintentionally; and if he commits minor sins (not intentionally) he repents at once. Only an aadil person can lead the prayers, can be accepted as a reliable witness and be appointed as qadhi .((judge

.A'lam means one who is the most learned of all

Lesson ١٧: Useful Explanations Part I II

Part I

Wajib: The religious duties, the performance of which is rewarded and neglect of .١ .which is punishable are called wajib

Mustahab: Such of the rites, the performance of which is rewardable but their .٢ .omission is not punishable are termed as mustahab or sunnat

Haraam: Deeds, the doing of which is sinful and punishable and abstinence from .٣ .them rewardable, are termed as haraam

Makruh: Those deeds, abstinence from which is rewarded, but committing them is .۴ .not sinful, are termed as Makruh

Mubah: Those deeds which are allowed by the Shari'ah, but there is neither reward .۵ nor punishment for doing or

neglecting them, are called Mubah. Mubah is also termed as "ja'iz".

Part II

١. Muslim: One who believes in Allah, His Prophet and the Day of resurrection (Qiyamah), recites the Kalima and accepts the commands of Allah and His Prophet as true, is called Muslim.

٢. Mu'min : That Muslim who believes that Allah is 'Adil (Just), and the twelve Imams (mentioned in lesson ٣) are the only rightful successors of the Holy Prophet (S.A.W.), and that all of them were appointed by Allah, is called mu'min (i.e. believer: faithful).

٣. Kafir: He who does not believe in God or His Prophet or in Qiyamah is a kafir ((unbeliever)).

۴. Mushrik: One who believes that Allah has one or more associates or partners is called a mushrik.

۵. Munafiq: One who proclaims his belief in Allah and his Prophet and also recites the Kalima but does not have faith in them at heart, and is inimical towards them inwardly, is called a Munafiq.

Lesson ١٨: Useful Explanations Part III

١. Ghasbi: Anything taken by force from others without their consent; likewise, anything taken from others in normal transaction with an intention of not paying its price.

٢. Mubah: legal; lawful; taken with consent of the owner.

٣. Hadath: Those impurities (najasah) which require niyyah (intention) for cleaning, like those things after which wudhu or ghusl becomes necessary. Hadath is of two kinds: greater and smaller.

۴. The greater Hadath: Those things which require ghusl for being clean, like janabat, haidh, nifas, istihaza and mass al-mayyit.

:The smaller Hadath .۵

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.Those things which require wudhu for being clean, like sleep etc

Khabath: Those impurities (najasat) which do not require niyyah for cleaning like all .۶
.the najasah described in Lesson ۱۹

Note: The difference between hadath and khabath may be described thus: Khabath is external impurity (najasah) and therefore there is no need of niyyah for cleaning it, while hadath is not an external but a spiritual uncleanliness, and therefore it requires .the attention and Intention of spirit to clean it

Note no ۲. To make the above point more clear it is advisable to mention that, for example, when a person goes to the the toilet, he acquires both kinds of najasah i.e. the khabath and hadath - khabath is the external najasah which he cleanses without any niyyah, and thus his body becomes tahir. But still, he cannot pray; because the spiritual najasah i.e. hadath has not been removed. It will be removed when he will perform wudhu (with niyyah) and then he will be qualified spiritually to converse with .Allah

Muwalat: To perform any act, e.g. wudhu, without interruption; to perform all parts .۷
.of the act one after another without a gap

Tartib: To perform every act in the same order that has been approved in the .۸
.Shari'ah

Lesson ۱۹: Najasah

Najasah means the thing which is unclean in itself, and makes other things unclean by :contact. There are ten (۱۰) Najasah

and ۲. Urine and stool of those living things whose meat is forbidden (haram), and ۱
whose

blood comes out with a gush, other than birds. For example the urine of sheep is not najis, because its meat is not haraam though its blood comes out with a gush. Likewise, the stool of snake is not najis because its blood does not come out with a gush, though its meat is haraam.

Note: Urine and stool of those animals are najis which eat refuse of the human beings or have drunk milk of pig.

۳ and ۴. Blood and semen of those living things whose blood comes out with a gush, whether they be halal or haraam. So all these things of human beings are najis, and also those of cow are najis.

۵. Dead body of those living things whose blood comes out with a gush. But there are some details: Those parts which have no life in them during life-time, like hair, nail, bone, teeth etc. are not najis. The corpse of a Muslim is najis after being cold and before being washed. Before being cold it is tahir; after being washed it is tahir. The limbs which are cut from a living body (as in operation) are treated as corpse. (Ivory is taken out from dead elephant; still it is not najis, because it is a part which has no life in the life-time of the elephant) (You may think of other examples yourself).

۶. The dog.

۷. The pig.

۸. Kafir.

۹. Liquor (liquid intoxicant).

۱۰. Fuqqa (mild beer).

Note: The sweat that comes out during or after becoming unlawfully 'junub', and the sweat

of the animal which eats refuse of human beings are not najis; but prayer with such .sweat on body or clothes is not allowed

(Lesson ۲۰: Mutahhirat (I

point

:Mutahhirat i.e., the things which make a najis thing clean. These are ۱۲ in number

;Water; (۲) Earth; (۳) Sun; (۴) Istihala; (۵) Intiqal; (۶) Islam; (۷) Taba'iyat: (۸) Istibra (۱)

Ghaybah (disappearance) of a Muslim; (۱۰) Zawal al-'Ayn; (۱۱) Inqilab and (۱۲) (۹) .Flowing of blood in normal quantity from a lawfully slaughtered animal

Water .۱

a) According to purity or impurity, water is of two kinds: mutlaq i.e., pure water; and) mudaf i.e., mixed water. Mixed water cannot make anything clean. Instead, it itself .becomes unclean by coming into contact with anything unclean

b) Mutlaq is of ۵ kinds: (۱) Rain water; (۲) Running water; (۳) Well water; (۴) Still water) .about a kur or more than a kur; (۵) Still water less than a kur

Water cleanses a najis thing on condition that the water is (۱) Mutlaq and (۲) Clean (tahir), and (۳) Does not become mudaf by coming into contact with that najasah, and .(۴) All the najasah is washed away from that najis thing

Rain water, running water (like sea, river, stream, spring etc.) and well water make things clean if washed once after removing the najasah. But if anything becomes najis .by urine it must be washed twice. It is better to wash it twice even in other najasah

.Clothes should be squeezed after every washing as described above

Still water which is

.just a kur or more than a kur, also makes things clean in the same way

These waters cannot be unclean by mere contact with najasah. They will be unclean if .either their taste, color or smell is changed by that contact

Kur means water which takes ۲۷ cubic span space (۳x۳x۳). It is better to make it ۴۲ ۷/۸ .cubic span (۳ ۱/۲ x ۳ ۱/۲ x ۳۱/۲). ۱ span = ۹ in

Still water which is less than a kur becomes unclean by just coming into contact with a najasah. To cleanse with clean still water, it is necessary to wash twice after removing .the najasah, and it is better to wash thrice

The water running from the pipes in the houses is treated as river water so long as it .is running

Pots must be cleansed three times with the water which is less than a kur, and once if .it is washed in kur or running water

If a pig licks the pot, then it should be washed seven times whether the water is .running or kur or less than that

.The same is the rule if a rat dies in a pot

If a dog licks the pot, it should be rubbed with wet clean earth thoroughly; then, after washing away the earth, it should be washed twice with the water which is less than a .kur, or once in kur or running water

,If a pot becomes najis by liquor, it must be washed three times

.whatever the kind of water

Earth .۲

:The earth makes clean the sole of the shoe or feet. But there are ۴ conditions for it

;The najasah must have been contacted from walking on the earth .۱

;It is removed by walking on the earth .۲

;The earth is clean .۳

.And dry .۴

.Note: This rule does not apply to the end of the stick or wheels of car or carts, etc

Sun .۳

The sun makes clean those things which cannot be moved like wall, tree, earth etc. If the najasah is removed, and the place or tree etc. is wet, and then it becomes dry by the direct rays of the sun, it becomes clean. If it dries by hot air combined with the .sun's rays, or just by hot air, or by sun's heat without direct rays, it will not be clean

Istihala .۴

It means "change". If a najis thing is changed into a clean thing (chemically), it will become clean. For example, if a dog after death is changed into earth, that earth will .be clean

Inqilab .۵

It is similar to the istihala. The difference is that in istihala, the shape and form, all are changed, while in inqilab, only the properties are changed, but the shape is not entirely changed. Its only example: If wine becomes vinegar, it is inqilab. By inqilab, it .will become clean

Note: If grape-juice is fermented, either by fire or by itself, it is haraam (unlawful) to ...drink. But if that fermented liquid is boiled on fire and its two-thirds are evaporated

.the remaining one-third will become halal

Intiqal .۶

It means to change place. If a mosquito sucks the blood of a man and there is a gap of .time, so that the blood is called the blood of mosquito, it will become clean

Islam .۷

.A Kafir becomes clean after accepting Islam

(Lesson ۲۱: Mutahhirat (II

point

In previous lesson we explained seven mutahhirat. Now the remaining five are -:explained here

:Taba'iyat .۸

:Taba'iyat means to follow. The following things become clean by it

.When a kafir becomes Muslim, his minor children become clean automatically .۱

If a well becomes najis and the water is taken out of it until it becomes clean, then .۲ .the wall of the well, the bucket and the rope will become clean automatically

While washing najis things our hands become unclean; but when that thing .۳ .becomes clean, our hands will become clean automatically

If the wine becomes vinegar and thus becomes clean, the pot in which it was will .۴ .become clean automatically

Wood-plank or cement stone slabs upon which the body of a dead Muslim is .۵ washed, as well as the piece of clothes used to cover his hidden parts, and also the hands of the person washing that body become clean when the ghusl al-mayyit is .completed

۹. Zawal Najis al–'ayn (removal of the original impurity)

If there is any najasah on the body of an animal, it will become clean if that najasah is just removed or rubbed out from his body. Likewise, the inner parts of human body, like mouth and stomach, become clean if the najasah is

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.just removed from them. Eyelids, lips and dentures are not included in this rule

'Istibra .۱۰

The urine and stool of the animal which eats the refuse of man are najis; and the only way of its purification (taharah) is istibra; i.e. guarding it from above-mentioned najis feed for a certain prescribed period. This period is ۴۰ days for camel; ۳۰ days for cow; .۱۰ days for sheep and goat; ۵ or ۷ days for duck; ۳ days for hen

If any of these animals is kept away from the refuse of man for the prescribed period its urine and stool become clean (tahir), provided that, at the end of that period, they '.are no more called 'refuse-eating animals

Ghaybat al–Muslim .۱۱

If there is a Muslim, who is a strict follower of the shari'ah; and any of his clothes or things becomes najis; then he goes out of your sight long enough to enable him to make it clean; then he comes back and you see him using those clothes in prayer, for example, then you must believe that he has cleansed the clothes; otherwise, he would not have used it in prayer. It is called ghaybat al-Muslim, which means the "."absence of a Muslim

Flowing of Blood .۱۲

When a halal animal is slaughtered according to the rules of shari'ah, and its blood flows, out of its body in such a quantity which is normal in that kind of animal, the blood which remains in its body becomes tahir (clean). But that blood which remains in those

.organs of body which are haraam (like spleen, bladder etc.) must be avoided

Lesson ۲۲: Rules of the Toilet

:The following rules must be observed when going to the toilet

The place where one sits to urinate or to relieve bowels, must be such as to hide .۱ one's private parts from onlookers

-:It is haraam to urinate or relieve bowels in the following places .۲

;a) In the property of another person without the permission of the owner)

b) In a place which is waqf for a certain group - for a person who is not from that) ;group

c) On the grave of a Mu'min and in all places which are sacred in the religion, like a) .Mosque, Husayniyah, etc

It is haraam to face qibla, or to sit with one's back to the qibla when urinating or .۳ .relieving bowels

After urinating, the part of the body concerned must be washed twice (better, .۴ .thrice) with water

After relieving bowels, the part of the body concerned may be cleansed by water or .۵ alternatively with clothes, paper, or clay, provided the clothes, paper or clay itself is tahir and dry .It is wajib to use three separate pieces even if the body becomes clean before that. If after using the three pieces, the body is not clean, extra pieces should .be used till the body becomes clean

If the stool was mixed by some other najasah (like blood), or the stool had spread .۶ outside the body (more than normal), of if some external najasah

had reached the part of the body concerned, then the only way of cleaning it is with .water. Paper etc. cannot make it tahir

It is better to use water after relieving bowels even when using paper etc. is .٧ .allowed

It is haraam to use sacred things in cleaning the body after relieving bowels: for .٨ .example, khak al-shifa or a paper having the names of Allah or Ma'sumeen on it

.It is now allowed to use bone or dung in cleaning the body after relieving bowels .٩

(Lesson ٢٣: Wudhu (Ablution

?When is it required .١

Wudhu is necessary for: (١) Salat, (٢) Tawaf wajib, (٣) Touching the writings of the Qur'an and the names of Allah and ١۴ Ma'sumeen, (۴) Qadha of sajdah and tashahhud, (۵) To wash a copy of the Qur'an which has become najis, and (۶) When it becomes .obligatory because of nadhr, 'ahd or qasam

?What is Wudhu .٢

Wudhu is two washings and two masah (wiping). It means that washing of the face .and two hands and wiping part of the head and feet

Washing of the face. The face should first be washed from the place where the hair .١ normally starts growing to the place below the chin lengthwise, and in breadth as much as is normally covered by the tip of the thumb and that of the middle finger, by .taking water and pouring the over the face

Washing of hands. After washing the face as above, wash the right hand from a .٢ little above the elbow to the tips

.of fingers. Then wash the left hand in the same way

Masah (wiping). After washing the face and the hands, masah of the head should be .۳ performed by drawing the wet fingers of the right hand from the middle of the head up to the edge of the hair. Finally masah of the feet should be performed by drawing the wet fingers of the right hand over the upper part of the right foot from the tips of the fingers to its junction with the ankles and then the wet fingers of the left hand .over the left foot in the same way

(Nawaqid al–Wudhu (things that invalidate Wudhu .۳

i.e. those things after which wudhu becomes necessary if anybody wants to perform any ‘ibadat mentioned in No. ۱ above. These are called the smaller hadath as explained earlier. These are following: (۱) Stool, (۲) Urine, (۳) Gas which comes out of stomach, (۴) Sleep, (۵) Unconsciousness, intoxication and all such things which effect the sense of a man, (۶) All things mentioned in the greater hadath, and (۷) Istihaza (for ' .(women

Note ۱. If a. man is sure that his wudhu had been broken by any of the above mentioned occurrences, but he is in doubt whether he performed wudhu after .that or .not it will be assumed that he has not done wudhu

Note ۲. If a man is sure that he performed wudhu and is sure that any of the above mentioned nawaqid has occurred, but he is not sure which of the

two was earlier and which was later, it will be assumed that his wudhu was broken. He .will have to perform wudhu for ‘ibadat as mentioned in No.۱

.Note ۳. There is no need of wudhu after Ghusl al-Janabat

Lesson ۲۴: Conditions of Wudhu

point

:There are many conditions for wudhu, which are described here

;The water of Wudhu must be (۱) Tahir, (۲) Mutlaq and (۳) Mubah .۱

;The place where Wudhu is being done must be mubah .۲

The pot in which the water of wudhu is kept must be mubah and should not be .۳ ;made of silver or gold

There must be time for wudhu and Salat. It means that if time of Salat is so short .۴ that if you begin wudhu, the Salat will not be performed in time, then you should not make wudhu; instead you are required to do tayammum. But if the time needed for . .tayammum is the same as that of wudhu, then wudhu should be done

The face, hands, head and feet (which are called Organs of wudhu) must be tahir at .۵ .the time of wudhu

Wudhu must be performed with the intention of qurbatan ilal-Laah, i.e. to obey the .۶ order of God, to become nearer to Allah. If you do wudhu to keep cool or with any ;(other intention the wudhu will be batil (null and void

Tartib should be maintained. It means that you should begin by washing your face, .۷ then the right hand from elbow down to the

fingers, then the left hand accordingly, then you must do masah of a portion of your head. then the masah of feet. It is better to do the masah of the right foot, then of the left; though masah of both feet may be done together;

۸. Muwalat. It means that you must do all the above mentioned works in wudhu without interruption;

۹. You must do all the acts of wudhu yourself. It means that if you tell another person to wash your face and hands etc. or to put water upon your face or hands etc. the wudhu will be batil (invalid); but if you are unable to do wudhu yourself (for. reason of illness), you may seek help from others in wudhu.

۱۰. There must not be any difficulty or danger in the use of water.

۱۱. There must not be anything on the organs of wudhu which may prevent the water from reaching the organs e.g. ring or oil or nail polish etc.

۱۲. Washing must be done in the proper way. It means that face must be washed beginning from the forehead up to the chin (not in opposite direction), hands must be washed beginning from the elbow and ending up to the tips of fingers (not vice versa).

۱۳. Masah (wiping) must be done from the remaining wetness of the water upon the hands. No other water should be mixed. Remember that if your head or feet are already wet, the masah will be

batil, and accordingly wudhu will be wrong. Therefore, your head and feet must be dry before masah.

Some people put some drops of water on head before starting masah. This is absolutely wrong, because their head or hair becomes wet before masah. Likewise, you should remember that while doing masah of head, your hand should not touch your forehead. Otherwise the water of forehead will mix with the water of hand. In that case the masah of foot will become wrong. Some people, after washing the left hand, wipe their right hand again by the left hand in the manner of washing. It is wrong for two reasons:

۱. It disturbs the tartib;

۲. It puts extra water on the left hand, putting the validity of the masah of the left foot in question.

Mustahab acts of wudhu

There are many things mustahab (sunnat) in wudhu, washing the hands twice; gargling three times; rinsing the nose three times, (all these are before wudhu). Washing the face and hands during wudhu twice, etc.

Lesson ۲۵: Prayers

There are ۱۲ kinds of obligatory (wajib) prayers:

(a) Three prayers:

۱. Daily prayers of five times (Subh: ۲ rakaats; Zuhr: ۴ rak'ats; Asr: ۴ rak'ats; Maghrib: ۳ rak'ats; Isha: ۴ rak'ats).

۲. Friday Prayer (wajib takhyiri in the ghaybah of Imam)

۳. Prayer of ihtiyat. All of these are related to the daily prayer.

(b) Three prayers connected with a dead person:

;Salat al-mayyit .۴

; {Qadha Prayers of the parents (obligatory for the eldest son ,۵

If the son does not pray the qadha of .۶

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the parents himself, he may ask some other person to pray on behalf of the dead .person. It is called prayer of ijarah

:c) Three prayers made obligatory by one's own accord)

;Prayer of nadhr .۷

Prayer of qasam (oath); and .۸

.(Prayer of ‘ahd (promise to God .۹

:d) Three other prayers)

.(Prayer of Eidayn (Eid-ul-Fitr and Eid-ul-Adha .۱۰

.N.B. It is not obligatory during the ghaybah of the Imam

Prayer after wajib Tawaf of Ka’ba; and .۱۱

(.Prayer of Ayaat (for earthquake, eclipse etc .۱۲

Lesson ۲۶: Times of Prayers

point

;Subh: Beginning from subh al-sadiq, ending at sunrise .۱

Zuhr: Beginning from exact noon, ending when only four rak’ats time remains to .۲ ;sunset

;Asr: Beginning after lapsing of four rak’ats time from noon, ending at sunset‘ .۳

Maghrib: Beginning after sunset when the reddish color at east vanishes, ending .۴ .when only four rak’ats time remains to exact mid-night

,Isha: Beginning after lapsing of ۳ rak’ats time from sunset, ending at midnight‘ .۵

Note ۱ If any person did not pray Maghrib and Isha in time owing to some appreciable 'difficulty, he should pray both prayers before Subh without niyyah of 'ada' or 'qadha

. .Note ۲. Midnight is ۱۲ hours after exact noon

Some Details About Time

(Time of fadhilah (the most excellent time for prayer .۱

It is better to pray in the time of fadhilah when the prayers are more greatly :rewarded

a) Subh: From the subh al-sadiq up to the time when red color appears on the) ;horizon

b) Zuhr: From the noon up to the time when the shadow of a given thing becomes) .equal to its length

c) Asr: After the time of fadhilah of)

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;Zuhr up to the time when the shadow of a given thing becomes double of its length

d) Maghrib: After sunset up to the time when the red color on the western horizon) ;vanishes

.e) ‘Isha: After the time of fadhilah of Maghrib)

Reserved and Joint times .۲

a) Zuhr: four rak’ats time after noon is the reserved time of Zuhr. If anyone prays Asr) ;(in that time, it will be batil (invalid

b) Asr: four rak’ats time before the sunset is the reserved time of Asr; if anyone prays) Zuhr in that time, it will be batil, The time between these two reserved times is the .joint time of Zuhr and Asr

c) Maghrib: three rak’ats time after sunset is reserved for Maghrib. If anyone prays) ;Isha in that time, it will be batil

d) Isha: four rak’ats time before midnight is reserved for Isha; if anyone prays) Maghrib in that time, it will be batil. The time between the two reserved times is joint .time of Maghrib and Isha

Lesson ۲۷: Qibla

:It is obligatory (wajib) to face towards qibla .۱

;a. While praying

.b.. When slaughtering animals

:;c. It is also wajib to face qibla at the time of death

d. To keep the dead body facing qibla at the times of praying Salat al-mayyit and

.e. At the burial

Note: It is not wajib to keep the dead body facing qibla at the times of giving it ghusl,

.kafan or hunut. But it is mustahab (ihtiyatan) to do so

Qibla: Ka'ba is qiibla for those who are in Masjid al-Haram and Masjid al-Haram .۲

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is qibla for the whole all world. The whole space above the Ka’ba up to the sky, is the .qibla

If anybody does not know the exact direction of qibla, he may ascertain it from the .۳ .graves of Muslims, or Masjids, or may ask those who know the direction

If a man does not know the direction and there is no way to ascertain qibla, but has .۴ a strong feeling that it must be in a certain direction, he should pray facing that .direction

If he has no inclination at all, he is required to pray facing anyone side; though it is .۵ better to pray four times, facing four directions if there is enough time. If the time is .not enough, then he may pray as many times as possible

If he thinks that the qibla must be in either of two directions, he must pray twice, .۶ .facing both the directions

If a man prays facing a certain-direction, and after the prayer he comes to know .۷ that the difference was of ۹۰ degrees or more, i.e. qibla was on his right or left or back side, he will have to repeat the prayer, if the time of that prayer has not lapsed. And it .is "ahwat" to recite its qadha if the time of the prayer has lapsed

If, in the above case, he comes to know that the difference was less than ۹۰ degrees .۸ on either side, the prayer is not to be

.repeated

It is unlawful to face qibla, or to keep the qibla on the back-side, when sitting in the .۹ .toilet

Lesson ۲۸: Clothes of Prayer

point

:There are certain rules laid down concerning the clothes for prayer

.(It must be tahir (clean): The Salat in najis clothes is invalid (batil .۱

.Details will be given afterwards

It must be mubah, not ghasbi. Salat in ghasbi clothes is batil. Clothes purchased by .۲ money from which zakat or khums (when wajib) was not given is ghasbi; and prayer .with such clothes is batil

It should not be a part of an animal whose meat is not halal. Therefore, the hide of .۳ .an elephant and such things are not allowed in Salat

It should not be a part of any dead animal. Meat, hide and fat are not to be taken .۴ from a dead animal unless it is known that it was a zabiha (lawfully killed animal). Therefore, leather belts or similar items are not allowed in Salat unless they are known to have been taken from a zabiha, or have been purchased from a Muslim (provided it is known, or at least probable, that that Muslim had purchased it after due .(scrutiny

It is not allowed to pray in clothes which have sweat that exuded during or after .۵ .becoming unlawfully junub

It is not allowed to pray in clothes which have the sweat of an animal which eats .۶ .refuse of human beings

For men only: The clothes should not be made .۷

from gold, whether it is pure gold or mixed. But there is no harm in keeping gold in .pocket

.Likewise men are not allowed to wear pure silk .۸

.Note: Wearing gold and pure silk are haraam for men even at other times

Other Rules

If a person did not know that his body or clothes were najis, and came to know after .۱ .Salat, the Salat is correct

If he knew that his body or clothes were najis, and forgot and prayed in those .۲ clothes, he would have to pray again, if the time is still there, or pray qadha if there is .no time

If the clothes became najis during prayer, and it was possible to change the clothes .۳ or to clean them without disturbing the prayer, he should do it, and the prayer would be correct. If it was not possible to change or clean the clothes as mentioned above, and there was enough time, he should break the prayer, clean or change the clothes and pray afresh. If there was not enough time, as mentioned above, and it was not possible to take away that clothes, he would proceed in the prayer in that clothes, and the prayer would be correct. The same rules apply if any part of his body becomes najis during prayer. If he could take away the clothes, but had no other clothes, he .would complete the prayer in that same clothes

:The following najasah are excused in the prayer .۴

(a)

The blood which comes out of wound or tumor provided it is difficult to clean it or, at least change the bandage once a day. But if that blood reaches another part of the body which is far from that tumor or wound it is not excused; it must be cleansed.

b) The blood, (other than the blood of haiz, Nifas, or istihaza, or of a dead body, or) kafir, or an animal whose meat is not halal) on the clothes or body of the person praying, which is less than 'dirham baghalli' in the area.

Note: dirham baghalli is equivalent to the tip of the fore-finger.

c) Those small wearing apparels which cannot be used to hide the ‘auratayn (private organs of a human being) owing to their smallness, like small handkerchief, button, ring, etc. provided they are not made from najasah like dead body, dog, etc. It is not allowed to keep these things in prayer even without wearing them.

d) The clothes of the woman, who rears up an infant boy, provided that:

۱. The clothes have become najis with his urine;

۲. And she has no other clothes to change into. In this case, she is allowed to clean the clothes once a day and then ignore the najasah of his urine afterwards. This rule cannot be extended from urine to other najasah, or from the woman to man, nor from that woman who does not have another set of clothes to that one who has got

.other clothes to change into

Note: The above mentioned exceptions are for najis clothes. It does not mean that other rules relating to clothes made from dead body or from a part of an animal .whose meat is not halal are also relaxed

.The rules about clothes concerning the prayer, also apply in wajib tawaf .۵

When there is no other clothes except ghasbi, or golden, or silk, and he is obliged to .۶ wear it, owing to cold or because there are other persons, he may pray in it; but if he .may take it out, he should pray in a closed room, without clothes

The same is the rule if there are no clothes other than ghasbi or made from a dead animal or from a haraam animal. If there are no clothes except a najis one and it is not possible to cleanse it, he should pray wearing that same clothes. After finishing the prayer it is better to close the room, take out that najis clothes and repeat the prayer .without the clothes

Lesson ۲۹: Place of Prayer

point

Prayer is not allowed in a ghasbi place. The permission from the owner may be .۱ .either explicit or implied

:Further Explanation of Rule No. ۱

If someone lives in a rented house and, for one reason or other, is prevented from paying the rent to the owner, then he should seek the owner's permission to live in .that house without paying him any rent

If the owner is not known, or his

whereabouts are not known, then the property comes under the category 'mal majhul al-malik' (a thing the owner of which is not known). Such things become the property of the Imam (A.S.), and in his ghaybah, the Mujtahid has authority upon such .things

.Therefore, such cases should be referred to the Mujtahid for his decision

The place of sajdah must be tahir. Standing and sitting places may be non-tahir, .۲ provided there is no possibility of the najasah extending to the body or the clothes of .the prayer

It is not allowed to pray in a place where the prayer cannot be finished properly, or .۳ .where there is danger to the life, for example on a busy road during rush hour

.The place of prayer should not be unstable, like a spring mattress, etc .۴

There should be space sufficient enough to stand properly and to do ruku' and .۵ .sajdah properly

If a man and a woman are praying in the same place, woman must stand at least .۶ one span (better, ۱۵ feet) behind the man, or there should be a curtain or wall .between them

The place where forehead is put in sajdah should not be more than four fingers .۷ .(about ۲ ½ inches) lower or higher than the place where the toes and knees are put

Masjid

It is stressed that the prayer should be performed in a Masjid. Masjids in order of :preference are

.a) Masjid al-Haram (around the Ka'ba) - one prayer there = ۱,۰۰,۰۰۰ prayers)

(b) Masjid al-Nabi (Madina)

.one Prayer there = ۱۰,۰۰۰ prayers –

.c) Masjid al-Kufa and Bayt al-Maqdis – one prayer there = ۱,۰۰۰ prayers)

.d) Masjid al-Jami’ – one prayer there = ۱۰۰ prayers elsewhere)

.e) Masjid of the market- one prayer there = ۱۲ prayers elsewhere)

.For women, their home is better than the Masjid

:The Prophet has said: Three things will complain before Allah

;The Masjid which is neglected and nobody comes to pray there .۱

. - An ‘Alim, among the people who do not know the religion; and .۲

A Qur’an put in a place, from which nobody recites ever, and which remains covered .۳ with dust. Also, the Prophet has said: "There is no prayer for a neighbour of the ".Masjid, but in a Masjid

Places where praying is makruh

It is not liked to pray in a dirty place, or butchery, or in a place where fire is burning, or when there is fire before a person, or where there are photos of human beings or animals, or with open Quran before him or any open book. It is also makruh to pray in burial ground, or on a grave, or behind a grave, or between two graves, or where there is a human being facing him. It is makruh to pray in a bath-house (hammam), or on roads, or facing an open door, or in a salty place, or in a room wherein someone is .junub

Lesson ۳۰: Adhan and Iqamah

point

The saying of Adhan and Iqamah before starting daily prayers is greatly rewardable. .These are given below

Adhan

Allahu Akbar (۴ times) (Allah is

p: ۳۸

.(the Greatest

.(Ash-hadu an la ilaaha illal Laah (twice) (I bear witness that there is no God but Allah

Ash-hadu anna Muham-madan Rasoolul-Laah (twice) (I bear witness that Muhammad is

. (the Apostle of Allah

Ash-hadu anna Ameeral Mu'mineen Ali-yan hujjatul-Lah (twice) (I bear witness that ⁕ the

.(Commander of the Faithful, Ali is the hujjat of Allah

.These words should be said not as a part of adhan but for barakat only ⁕

.(Hayya 'alas-Salaah (twice) (Hasten to prayer

.(Hayya 'alal falaah (twice) (Hasten to success

.(Hayya 'ala khayril 'amal (twice) (Hasten to the best deed

.{Al-lahu Akbar (twice) (Allah is the Greatest

(Laa ilaaha illal-Lah (twice

.(There is no god but Allah)

Iqamah

There is a little difference between Adhaan and Iqamah. While saying Iqamah, the words

Allahu Akbar" at the beginning are to be repeated twice. The words "Qad Qamatis" 'salah

Indeed the prayer has begun) are to be added after the words "hayya 'ala khayril) "'amal

.and repeated twice and "laa ilaaha illal Laah" at the end is to be said only once

Lesson ٣١: Wajibat (obligatory acts) of prayer

point

:There are ١١ things wajib in the prayers

.Niyyah: Intention to pray for being near to God .١

.(Takbirat-ul-Ihram (Allahu Akbar after niyyah .٢

.Qiyam: To stand .٣

.'Ruku .۴

.Two Sajdahs .۵

Qira'at: to recite Surah al-Hamd and another Surah in first two rak'ats and Tasbihat .۶ .al-Arba'ah

Subhanallahi wal-hamdu lillahi wa la ilaha illal-lahu wallahu Akbar) or Surah al-Hamd) in

.the ٣rd and ۴th rak'ats

.Dhikr: to recite tasbih in ruku' and sajdah, as will be explained later .٧

.Tashahhud .٨

.Salaam .٩

.Tartib: To pray in the sequence prescribed by the shari'ah .١٠

Muwalaat: To pray without interruption .١١

.or gap

Rukn and Ghayr Rukn

Out of the above mentioned wajib acts of prayer, ۵ are rukn and the others are ghayr .rukn

Rukn means such actions which invalidate the prayer if they are left out or added, .though unintentionally

These are (۱) Niyyah, (۲) Takbiratul-Ihram (۳) Qiyam at the time of Takbiratul-Ihram and just before going to Ruku, (۴) Ruku and (۵) Both sajdahs together. If any of these are left out, or added whether intentionally or unintentionally, the Salat will become .(batil (void

Ghayr rukn means such wajib acts which invalidate the prayer if they are left out, or added, intentionally. But they do not invalidate the prayer if they are left or added .unintentionally. These are the remaining wajib acts of prayer

Lesson ۳۲: Niyyah, Takbir and Qiyam

Niyyah .۱

The person starting prayer must have, just before starting, a clear 'intention' that the specific prayer is ‘qurbatan ilal-Laah', i.e. in obedience to Allah. Thus three things are -:wajib in niyyah

;a) The prayer must be specified)

;b) It must be for the sake of God only, not for any other motive)

.c) That intention must remain unaltered up to the end)

Note: It is not necessary to say these things in words. The intention and attention of .mind is enough

Takbiratul-Ihram .۲

The phrase 'Allahu Akbar' is called takbir. 'Ihram' means 'imposition of limits'. Thus the 'takbir' just after niyyah is called 'Takbiratul-Ihram', because it limits the man in his :actions; now he cannot do any work except prayer. There are ۴ conditions in it

'a) It must be in the approved form, i.e. 'Allahu Akbar)

p: ۴۰

.without any addition or change and without joining it with other wordings

.b) It must be in correct Arabic)

.(c) It must be said while standing (details will come afterwards)

.(d) Body must be in 'tama'ninat' (not moving, but still)

.e) Muwalaat: The letters and words should be recited one after another without gap)

(Qiyam (standing .۳

point

It is 'rukn' while reciting 'Takbiratul-Ihram' and before going to 'ruku': and is wajib (but not rukn) at the time of reciting Surahs or Tasbihat Arba'ah. In qiyam, it is wajib :that

;a) The musalli (person praying) should stand erect and facing qibla)

.(b) He should be motionless (tama'ninat)

c) Also he should not lean against anything unless he is unable to stand without) .support

Substitutes of Qiyam

;If a man cannot stand without support he should or may stand with support .۱

;If he cannot stand, even with support, he should sit without support .۲

,If he cannot sit without support, he may sit with support .۳

;If he cannot sit even with support, he must lie on his right side, facing qibla .۴

:If it is not possible, he must lie on his left side facing qibla .۵

If even that is not possible, he should lie down on his back, his feet towards the .۶ .qibla

In the last three alternatives, he should bow down for ruku and sajdah; the bowing for sajdah should be more than that for the ruku. If he cannot bow down, he should .perform ruku and sajdah with his eyelids

If he can stand for a part of the prayer, he should stand up to

.that time, and then should sit down

.This rule applies to the alternatives also

Sunnat (mustahab) differences between the qiyam of a man and of a woman

Man stands with his feet apart from ۴ to ۸ inches; woman stands with her feet close to each other.

Man stretches his hands downwards resting on thighs; woman keeps her hands on her breasts.

Man and woman both should keep their eyes (during qiyam) on the place of sajdah (muhr).

Ruku'

point

۴. Ruku' (bowing): It is wajib in each rak'at once; except Salat al-Ayaat which has ۵ rukus in each rak'at.

There are ۵ wajibs in ruku':-

a) To bend so low that the palms rest on the knees;

b) To recite 'dhikr' of ruku' after bending up to the approved position. Dhikr of Ruku':

'Subhanallah' (Glory be to Allah) ۳ times, or 'Subhana Rabbiyal 'Azeemi wa bi hamdih'

(Glory and Praise be to my Lord Cherisher, the Great) once.

c) While reciting the dhikr, one should remain motionless as far as possible;

d) Standing again after ruku', raising the head first;

e) 'Tama'ninat' in the qiyam after ruku'.

These things are sunnat in ruku';-

;a) Saying takbir before kneeling down)

;'b) Keeping the eyes fixed between the feet during ruku)

;c) Reciting dhikr ۳, or ۵, or ۷ or more times)

;d) Reciting salawat after dhikr)

.'e) Reciting 'Sami'allahu liman hamidah' after standing erect after ruku)

:Sunnat (mustahab) differences between ruku' of a man and of a woman

;a) A man must keep his palms on his knees; a woman on her thighs above the knees)

b) A man should keep his fingers stretched on his knees; a woman should keep them) ;joined together

c) A man should keep his arms and elbows away from the)

;body, a woman should keep them joined to her body

d) A man should keep the knees stretched backwards, a woman should keep them) ;not so tight

e) A man should keep his back in such a horizontal level that even if a drop of water is) dropped on the back it does not move down; a woman should keep her back in an .arch fashion

(Lesson ۳۳: Sajdah (I

point

Sajdah: Each rak'at has two sajdah, both taken together are one rukn. Seven things .۵ :are wajib in a sajdah

.One should prostrate so low that his forehead and feet are in one level .۱

Seven parts of the body must be resting on the ground. These are the forehead, the .۲ .two palms, the two knees and the toes of both feet

-;There are some special rules about the place of sajdah .۳

It must be either earth; or .۴

Anything growing from earth, provided it is from those things which are not eaten .۵ .nor worn

Therefore, sajdah is not allowed on clothes or fruits or edible vegetables, or on such a thing which does not come under the term 'earth' viz., diamond or gold etc., or does .not come under the term vegetation viz., ash or coal

Also, sajdah is not correct on hide or skin, because it does not grow from the earth; nor is it allowed on carpets made of wool, cotton, jute or silk, because wool and silk do not grow from earth and cotton and jute are used in

.clothes

.Sajdah on paper is allowed

Highest preference has been given for performing sajdah on the earth from a specified area in Karbala. That earth is called 'khak al-shifa', readymade tablets of which are available and are called 'muhr, or 'turbat' or 'sajdah-gah: in different .languages

The muhr must be clean. Dirty tablets are not allowed in prayers. Also, the size of .muhr should not be less than your own thumb

Bibi Fatimah al-Zahra' had made 'tasbih' from the earth taken from the grave of (..Hazrat Hamza (A.S

I am sorry to note that in many mosques very few 'tasbihs' contain correct number of beads. Before using a tasbih you should count the beads to make sure that it is .correct

The arrangement of the beads should be: ٣٣ round beads + one marker + ٣٢ round .beads + one marker + ٣٣ round beads

If there is nothing upon which sajdah is allowed, or there is so much cold or heat that a person cannot put his forehead upon the earth, then, he may perform sajdah upon his clothes. If there are no clothes then, as a last resort, it is allowed to perform sajdah upon the back of his hand. Normally, this condition is not common, and the person praying should not do sajdah upon his clothes or the back of his palm. Sometimes it is seen that people do their sajdah upon their hands or nails, even while .praying in the Masjid

Their prayer is invalid (batil), without

any doubt. Remember that the mats are made from a fiber which is neither eaten nor worn and it is quite in order to do sajdah on them, especially if your forehead rests upon an uncolored portion. Likewise, you may do sajdah on any stone (not precious stones); so you can do sajdah on real (but not on artificial) marble. Cement and lime are made from burnt stones; therefore a cemented floor or floor covered with lime cannot be used for sajdah. Likewise, sajdah is not allowed on earthenware, after it .has been treated by fire

۴. To recite dhikr of sajdah, i.e. Subhanallah (three times) or Subhana Rabbiyal A'ala .(wa bihamdih (Glory and Praise be to my Lord Cherisher, the High) (once

۵. To remain motionless-during Dhikr of sajdah.

۶. Not to raise any of the seven parts (mentioned in No.۲) till the recitation of dhikr is .over

۷. To raise the head first and sit down after first (and even second) sajdah.

Important Reminder

It is haraam in Islamic shari'ah to do sajdah to anyone except Allah. Some ignorant" people put their forehead in front of the graves of Imams (A.S.). If they have a clear intention to do sajdah of thanks (sajdah al-shukr) for Allah, it is alright. Otherwise, it is ".haraam

(Lesson ۳۴: Sajdah (II

Mustahabbat (recommended acts) in sajdah

-:The following are mustahab (recommended) in sajdah

۱. Keeping the nose also on earth.

۲. During sajdah, the hands must be in level with the ears and should point towards .qibla. Fingers should be close to each other

۳. Eyes should

see towards the nose.

۴. Recitation of dhikr more than once, as already explained in case of Ruku'.

۵. Recitation of salawat after dhikr.

۶. After rising from the first sajdah, to say, first takbir and then Astaghfirullah Rabbi wa atubu ilayh. (I seek pardon from Allah, my Lord and I turn towards Him).Then saying takbir again before the ۲nd sajdah.

۷. To say takbir after rising from second sajdah while sitting.

۸. Hands should rest, after rising from every sajdah, on the thighs.

۹. Recitation of Bi hawlillahi wa quwatihi aqumu wa aq'ud, during the process of rising for the next rak'at. Remember that it is the only place in the prayer when recitation of a dhikr is prescribed during the motion of the body. All the other Surahs and dhikr must be recited when your body is motionless. (Meaning of this dhikr: Due to the power given by Allah, and because of the strength given from Him, I stand and sit).

Makruhat (disapproved acts) in Sajdah

۱. Sitting on heels (for men).

۲. Keeping the arms on the ground during sajdah.

۳. Recitation of portions from the Qur'an in sajdah.

Sunnat (recommened) differences between sajdah of a man and a woman

۱. While bendiing down for sajdah, a man should lower his hands first but a woman should lower her legs first.

۲. On arising from sajdah, a man should sit on crossed feet, the back of right foot resting on the sole of the left, both feet turned out towards one side of the body. But a woman should sit on her hams with the soles of the feet resting on the

.ground

While rising for the next rak'at, a man should keep first his hands on the ground, .۳ then rising the legs (before the hands) should stand. A woman should keep her hands .on her knees while sitting and should stand up straight from that position

A man, while in sajdah, should keep his arms apart from his body. A woman should .۴ .keep her arms close to her body

These five wajib acts (Niyyah, Takbiratul-Ihram, Qiyam, Ruku' and Sajdah) were rukn. It means that if anyone of them is left out or added in prayer, though by mistake or .(unintentionally, the prayer is batil (void

Lesson ۳۵: Wajib (obligatory) Sajdahs of the Qur'an

In four Surahs of the Qur'an (Alif Lam Meem Sajdah. Ha Meem Sajdah, Najm and.'Alaq) there is one verse which is called verse of sajdah. Anybody who recites that verse or listens to it must do sajdah at the end of that verse. If while listening to it he .was reciting it also, he should do two sajdahs

The place where he does the sajdah must be mubah (not ghasbi) and the place of forehead should not be more than ۳" lower or higher than the place of knees or toes. The rules about the things upon which sajdah of prayer is allowed must be followed in .this Sajdah also

It is not wajib to say any dhikr in this sajdah. Still it is sunnat to recite the following :dhikr

La ilaha illal-lah haqqan haqqa; la-ilaha-illal-lahu Imaanan wa Tasdiqa; La ilaha illal-lah 'ubudiyatan wa riqqa; Sajadtu

laka ya Rabbi ta'abbudan wa riqqan; La mustankifan wa la Mustakbiran; bal ana .'abdun dhalilun da'ifun kha'ifun mustajir

.It is not necessary to do wudhu etc., or to face towards qibla in this sajdah

Lesson ۳۶: Qir'at

point

Now we come to those ۶ wajib acts which are ghayr rukn. i.e.. if anyone of them is added or left out intentionally, the prayer would be invalid (batil); but if it is added or left out by mistake or unintentionally, no harm will come to the prayer (except that .(some remedial actions are prescribed in certain cases

Qira'at .۶

It is obligatory to recite Surah al-Hamd and then any other Surah (with certain conditions) in the first two rak'ats of every prayer (except Salat al-mayyit), and to recite either Tasbihat al-'Arba'ah (Subhanallahi wal-hamdu lillahi wa la ilaha illal-lahu, .wallahu akbar) or Surah al-Hamd in the third and fourth rak'ats

-;Certain things are wajib in the qir'at

Correct pronouncement of the words and letters, so as the similar letters may be .۱ .distinguished from each other in a correct way. This needs practice and training

.. Fatha. kasra, damma, tashdid, madd, and jazm should be pronounced correctly .۲

When stopping on a word, its last I'rab should be replaced by jazm, compulsorily. .۳ .Likewise, when two words are joined, the first word's I'rab should not be omitted

Bismillahir-Rahmanir Rahim should be recited before every Surah except Surah al- .۴ .(Bara'ah, because it.is part of every Surah (except al-Bara'ah

The four Surahs in which wajib sajadahs occur, should not .۵

be recited in obligatory Salat. But it is allowed in mustahab prayer. If he recited that Surah in a mustahab prayer, he must do sajdah, just after reciting the verse of sajdah, then stand up and finish the Surah and prayer as usual. If he recited that Surah in wajib prayer by mistake, or if he heard someone else reciting the verse of sajdah (when the hearer is praying wajib prayer), he should do the sajdah after prayer. It is better to do sajdah, by gesture of head only during prayer itself, and then .to do sajdah after finishing the prayer

.Reciting the Surahs and Tasbihat al-‘Arba’ah with tama’ninat .۶

A man should recite al-Hamd and Surah loudly in the first two rak'ats of Subh, .۷ Maghrib and ‘Isha; and in a whisper in the first two rak'ats of Zuhr and ‘Asr. 'Loudly' does not mean shouting, which many people resort to behind the prayer leader. If someone prays so loudly that it may be said that he is 'shouting' his prayer is batil (invalid). The whisper should be audible to the person himself. The qir'at in the ۳rd and .۴th rak'ats of every prayer should be in a whisper

A woman should recite her prayers in a whisper, though she is allowed to pray loudly (where a man should pray loudly) when there is no danger that any ghayr mahram is nearby who may hear her voice. If someone intentionally prays loudly in place of "whispering", or vice-versa, his

.(prayer is batil (invalid

Reciting the Surah al-Hamd and Surah with tartib (in the sequence which is .۸ .(prescribed

.Muwalaat in the qir'at .۹

.Surah al-Duha' and Surah Alam Nashrah are one Surah .۱۰

Likewise, Surah al-Fil and Surah al-Qur'aysh are one Surah. If one of the Surahs is .recited, the other one also should be recited

A man who has started reciting any Surah after al-Hamd, may change to another .۱۱ Surah so long as he has not reached to the exact middle of that Surah. If he has, on the other hand, recited half that Surah, he is not allowed to change it. But he cannot leave Surah al-Ikhlas or Surah al-Kafirun even if he has just recited Bismillahir .Rahmanir-Rahim with the intention of these Surahs

If he forgets any word or verse from the Surah which he is reciting, he may leave the Surah and start another one, even if he has already recited more than half, or even if .it is Surah al-Ikhlas or Surah al-Kafirun

It is allowed to recite the Surah by looking into the Qur'an in Prayer; but it is not .۱۲ good and one should not resort to it except in emergency when there is no time to .learn by heart, nor is there any Salat al-jama'ah (congregational prayer) to join

Lesson ۳۷: Translation of ۳ Surahs and Qunut

Surah al-Fatihah (۱)

:Bismillahir-Rahmanir-Rahim

.I begin in the name, of God, the Beneficent, the Merciful

:Alhamdu lil-Lahi Rabbil 'aalameen

.All) praise is God's, the Lord Cherisher of the worlds)

:Ar-Rahmanir-Rahim

.The Beneficient, the Merciful

: Maliki yawmiddin

The Master of the Day

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.of Judgment

: Iyyaka na'budu wa Iyyaka nasta'in

.Thee (alone) do we worship, of Thee only do we seek help

:Ihdinas-Siraatal-Mustaqim

.Guide us on the Right Path

Siraatal-ladhina an'amta 'alayhim ghayr'il maghdubi 'alayhim waladhdhalliin

The Path of those upon whom Thou hast bestowed (Thy) bounties; not (the path of) ,those on whom fell (Thy) wrath nor (of) those gone astray

Surah al-Qadr (٢)

:Bismillahir-Rahmanir-Rahim

.I begin in the name of God; the Beneficent, the Merciful

:Inna anzalnahu fi laylatil Qadr

.Verily, We sent it (the Holy Qur'an) down in the Night of Qadr

?Wa ma adraaka ma laylatul Qadr

?And what dost thou knew what is the Night of Qadr

:Laylatul Qadri khairum min alfi shahr

.The Night of Qadr is better than a thousand months

Tanazzalul malaaikatu war-ruh fiha bi idhni rabbihim min kulli amr; salamun, hiya hatta

: matla'il fajr

Descend down in it the angels and the spirit with the permission of their Cherisher

.Lord with all Ordinances. Peace is this (night) until the break of dawn

Surah al-Ikhlas (٣)

:Bismillahir-Rahmanir-Rahim

.I begin in the name of God, the Beneficent, the Merciful

:Qul Huwa'llahu Ahad

.Say He God is One, Alone

:Allahus-Samad

.(God is Perfect, (nothing He needs to be added to Him nor to be taken out of Him

:Lam yalid

.(He did not beget (any son or daughter

:Wa lam yulad

.Nor was He begotten

: Wa lam yakun lahu kufuwan ahad

.Nor is there anyone like unto Him

Qunut

It is mustahab to recite qunut in the second rak'at before Ruku'. A short Qunut (with : translation is given here

:Rabbanaghfir lana

,O Our Lord, Forgive us

:War-hamna

,And be Merciful unto us

:Wa 'Afina Wa'fu 'anna

And give us tranquility; and pass over

.our sins

: Fid-dunya wal-aakhirah

.In this world and the hereafter

: Innaka 'ala kulli shay'in Qadeer

.Verily Thou hast power upon everything

Lesson ۳۸: Other wajib (obligatory) acts

Dhikr .۷

.Dhikr means the tasbeeh of ruku' and sajdah

Tashahhud .۸

point

Tashahhud is wajib after the second sajdah of the second rak'at and that of the last .rak'at

-:Six things are wajib in it. They are

Reciting shahadatayn. It is ahwat to recite in the following form: Ash-hadu an la .۱ ilaha illal-lahu wahdahu la sharika lahu, wa ash-hadu anna Muhammadan 'abduhu wa ".rasuluh

.Reciting salawat after shahadatayn .۲

.Tartib in its sentences as explained above .۳

.Muwalat .۴

.Reciting tashahhud while remain sitting .۵

.Tama'ninat .۶

Meaning of tashahhud

I bear witness that there is no God but Allah; the only One; There is no partner or equal to Him. And I bear witness that Muhammad is His servant and His Apostle. O Lord! May Thy peace be on Muhammad and His descendants.

۹. Mustahabbat

point

It is mustahab in tashahhud that the hands of person rest on the thighs. The fingers should remain close to each other pointing towards qibla. Eyes should rest on the lap. The position of sitting for the man and the woman has already been described In the description of sajdah.

Salaam

Salaam is wajib after the tashahhud of the last rak'at. Four things are wajib in it:

۱. Reciting either of these two sentences: "Assalarnu ‘alayna wa ‘ala ‘ibadillahis salihin."(Peace be on us and on all righteous servants of God). "Assalaamu ‘alaykum wa rahmatullahi wa barakatuh." (Peace be on all of you and the mercy of Allah and His blessings).

۲. Remain

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sitting while reciting salaam.

۳. Correct pronunciation.

۴. Tama’ninat.

Mustahabbat

۱. Reciting both salaams.

۲. Addition of "Assalaarnu alayka ayyuhan Nabiyu wa rahma-tullahi wa barakatuh" ((Peace be on thee, O Apostle, and the Mercy of Allah and His Blessings)).

۳. Saying takbir three times after Salaam.

۱۰. Tartib

It is wajib to perform all the acts of prayer in the prescribed sequence. Any change in that sequence will render the prayer invalid, if done intentionally (and in case of a rukn sequence, even unintentionally).

۱۱. Muwalaat

One act of salaat must be followed by the next act immediately. The intervening time between two acts should not be so long as to give the impression that the person concerned is not praying any more.

Lesson ۳۹: Actions that Invalidate Prayer

There are certain things or actions which invalidate a prayer:

۱. Hadath whether the greater or lesser, and whether intentionally or by mistake.

۲. Turning away from qibla.

۳. Anything which disturbs the prayer (i.e. anything which gives the impression that the person is not praying), like remaining silent for a considerable time, clapping the hands or jumping or indulging in actions other than the prayer.

Speaking intentionally even a single letter (other than prayer or Qur'an or dhikr of .۴ Allah). But replying to Salaam al-Shar'i ('Salaamun Alaykum' or 'Assalaamu Alaykum') .is allowed in the very same wordings

.Laughing intentionally. Smiling does no harm to the prayer .۵

Weeping intentionally for worldly affairs. But weeping in love or fear of Allah or .۶ .because of remembering the suffering of Imam Husayn (A.S.) has no harm

Eating or drinking however little may .۷

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.be, whether intentionally or by mistake

.Folding the hands intentionally as some non-Shi'ah sects do in the prayer .۸

.Saying 'Amin' intentionally (with exception in certain cases) after Surah al-Hamd .۹

If any of the conditions of prayer is violated. For instance, he realizes during prayer .۱۰ .that his clothes are ghasbi

Doubt in first two rak'ats of a ۴ rak'at prayer; or anywhere in a ۲ rak'at or ۳ rak'at .۱۱ .prayer

.Adding or leaving out any rukn of prayer .۱۲

(Lesson ۴۰: Shakk (Doubts in Prayer

point

We are human beings and to err is human. Although we pray prayer with full care and attention yet sometimes we err. Rather even when we do not err on some occasions we do begin to doubt about the performance of a particular part of the prayer. And there is every likelihood that we might have erred. Now when anybody doubts about certain performance of prayer, he should ponder for a moment to shake of his doubt .but if he fails to satisfy himself then he should act according to the prescribed rules

There are ۲۳ cases of doubt that may arise during prayer. The laws of Shari'ah are .distinct for each one of these

Doubts to be ignored

Six cases of doubts are such that these can be ignored. Prayer does not become .invalid in the event of these doubts

.Doubts after having finished the prayer .۱

Doubt after passing of the event. For example while in sajdah, to doubt having .۲ .'missed ruku

Doubt after the time has passed. For example, doubt at the time .۳

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.of Maghrib whether the ‘Asr prayer was offered or not

۴. People having doubtful natures. Such persons doubt about everything. So they can be doubtful about prayer also. They must ignore their doubts.

۵. Doubt either by an Imam (one who leads the prayer) or a ma’mum (the follower of the Imam in prayer). In this case the Imam may be sure of his performance but the ma’mum is doubtful or vice versa. In such case whoever is in doubt will follow the one who is sure.

۶. Doubt during a sunnat (non-obligatory) prayer, or in Salat al-ihtiyat.

Lesson ۴۱: Valid (Sahih) Doubts

(Doubts that require remedial procedure).

Nine cases of doubts are such that the prayer is not rendered batil (invalid), provided the remedial procedure as prescribed in each case is carried out. It is not necessary to offer the prayer again.

۱. Doubt during a four rak'at prayer after both the sajdahs whether it was the second or the third rak’at. In such a case it should be regarded as the third rak'at and the prayer is to be finished after offering the fourth rak'at. Thereafter Salat al-ihtiyat (precautionary prayer) of one rak’at by standing be offered. .

۲. Doubt, after the two sajdahs, whether it was second the second, third or the fourth rak’at. In such a case, the prayer should be finished by considering it as the fourth rak’at and Salat al-ihtiyat of two rak’at by standing is to be offered.

۳. Doubt after the two sajdahs, whether it was the second, third or the fourth rak’at.

In such a case, prayer is to be be finished by considering it as the fourth rak'at and Salat al-ihtiyat of two rak'ats by standing and then another two rak'ats by sitting is to .be offered

Doubt after two sajdahs whether it was the fourth or the fifth rak'at. In a such case, .۴ the prayer should be completed then and there and two sajdahs of sahw should be .offered immediately

Note: "After the two sajdahs", in above ۴ cases, means after completing the dhikr of .۲nd sajdah

Doubt whether it was the third or the fourth rak'at. In such a case the prayer should .۵ be finished by considering it as the fourth rak'at and Salat al-ihtiyat of one rak'at by .standing or two rak'at by sitting is to be offered

Doubt while in qiyam (standing posture) whether it is fourth or fifth rak'at. In such a .۶ case, sit down at once and finish the prayer. Thereafter Salat al-ihtiyat of one rak'at .by standing or two rak'ats by sitting is to be offered

Doubt while in qiyam, i.e. before ruku' whether it was the third or the fifth rak'at. In .۷ such a case, at once sit down and after finishing Prayer, offer two rak'ats of Salat al-.ihtiyat by standing

Doubt while in qiyam whether it was the third, fourth or the fifth rak'at. In such a .۸ case, at once sit down and after finishing the prayer offer two rak'ats of Salat al-.ihtiyat by standing and two rak'ats by sitting

Doubt while in .۹

qiyam, whether it was the fifth or the sixth rak'at. In such a case, prayer should be finished at once and two sajdahs of sahw will have to be done.

Note: In last the mentioned four cases, two sajdah of sahw should be done for the unwanted qiyam.

Lesson ۴۲: Mubtil Doubts that Invalidate the Prayer

Eight kinds of doubts are such that if they occur then the Prayer is rendered invalid. The prayer has to be offered again.

۱. Doubt about the number of rak'ats in a two rak'at prayer like Fajr, or qasr of Zuhr, Asr and 'Isha.

۲. Doubt about the number of rak'ats in a three rak'at prayer i.e. Maghrib.

۳. Doubt during a four rak'at prayer whether it was the first, the second or the third rak'at.

۴. Doubt during a four rak'at prayer before finishing the dhikr of the second sajdah whether it was the second or the third rak'at.

۵. Doubt during a four rak'at prayer whether it was the second, the fifth or a higher rak'at.

۶. Doubt during a four rak'at prayer whether it was the third, the sixth or a higher rak'at.

۷. Doubt during a four rak'at prayer whether it was the fourth, the sixth or a higher rak'at.

۸. To forget in a four rak'at prayer the number of rak'ats already prayed.

Lesson ۴۳: Prayer of Ihtiyat and Sajdah al-Sahw

Salat al-ihtiyat

You have been taught that in some doubts about the number of the rak'ats of prayer

you have to pray one or two rak'ats of Salat al-ihtiyat. Here I am explaining how to .pray that prayer

Soon after finishing the prayer

in which the doubt had occurred and which requires Salat al-ihtiyat for its completion) and validation) without looking away from qibla or doing anything which makes a prayer invalid, you are to stand up and make the niyyah. (if the Salat al-ihtiyat is to be performed sitting, then remain sitting after the first prayer and make the niyyah). Niyyah is to be done in the following way: "I pray Salat al-ihtiyat one (or two) rak'at(s) wajib qurbatan ilal- Laah." Then say Takbiratul-Ihram. Recite only Surah al-Hamd in whisper. Go to ruku' then do sajdah; recite tashahhud and salaam. Your Salat al-ihtiyat is finished.

If you have to recite two rakats of Salat al-ihtiyat, then you should stand up for the second rak'at just after the second sajdah of the first rak'at in the usual way. Recite the second rak'at also with just Surah al-Hamd, without even qunut, and then finish the prayer in usual way.

Sajdah al-Sahw

point

Sajdah al-sahw is wajib when:-

۱. One has talked by mistake in prayer; or

۲. Has left one sajdah by mistake; or

۳. Has forgotten tashahhud by mistake; or

۴. Has recited salaam by mistake at a wrong place; or

۵. Has added or omitted by mistake any such thing which is not rukn; or

۶. In the ۴-rak'at prayer has doubt after the second sajdah whether it was the fourth or the fifth rak'at.

How to do Sajdah al-Sahw

Soon after finishing the prayer, niyyah should be done as follows: " I do sajdah al-sahw in lieu of tashahhud (or salaam or sajdah or qiyam

etc.. as the case may be) wajib qurbatan ilal-Laah." Then sajdah should be done. In Sajdah you have to say once "Bismillahi wa billahi Assalaamu alayka ayyuhan-Nabiyyu wa rahrnatullahi wa barakatuh." Then raise your head; sit properly; go to sajdah for the second time; recite the above-mentioned dhikr once; sit down .properly; read tashahhud and salaam

If you have forgotten tashahhud or one sajdah in the prayer, it is wajib to do its qada at once after the prayer; then the sajdah al-sahw is to be done just after the qada .tashahhud or sajdah

If after the prayer, but before the qada of the sajdah or the tashahhud, if any of such actions are done which invalidate the prayer (like turning away from qibla}, it is necessary to do the qada and the sajdah al-sahw as required, and then to repeat the .prayer

Lesson ۴۴: Ghusl

Seven kinds of ghusl are wajib .۱

Janabat, (۲) Haiz, (۳) Nifas. (۴) Istihaza (۵) Mayyit, (۶) Mass al-Maiyit. and (۷) The (۱) ghusl of nadhar, qasam or 'ahd

How to do ghusl .۲

point

.There are two ways of doing ghusl: (۱) Tartibi and (۲) Irtimasi

Ghusl tartibi

In this way of ghusl, the body is washed in three stages. First, the head down to the chamber-bone is washed including the face and neck; second, the right side of the body is washed from the shoulders down to the feet; third the left side of the body is washed likewise. This ghusl is preferable, even if you are bathing in a pool or river or sea. In a bath-room no method

.can be used other than the tartibi ghusl

Ghusl Irtimasi

It can be done in pools or rivers only. In it the whole body is immersed in the water at once after the niyyah, not gradually.

:Conditions of ghusl .۳

All the conditions of wudhu (mentioned in lesson No. ۲۰) apply to the ghusl also, except conditions No: ۵, ۷, ۸. ۱۲ and ۱۳.

:The difference in these conditions are as follows

;(The whole body must be tahir (clean .۵

.Tartib is necessary in ghusl tartibi only. In ghusl irtimasi there is no tartib .۷

There is no muwalat in ghusl tartibi. It means that if you wash your head then you .۸ go out and come again after some time and wash your right side and then left side, your ghusl is correct.

There is no fixed law as how should you wash the body. If you maintain the tartib, .۱۲ i.e. if you wash your head first, then the right side, then the left side, It is enough. There is no rule that you should begin the washing of head, for example, from the upper side and then come down; or wash the right side, for example, from shoulder and then come down to the foot. You may begin from the foot and go above up to the shoulder.

.There is no masah (wiping) in ghusl .۱۳

Lesson ۴۵: Ghusl of Janabat

?When is it required .۱

There are two things which cause "janabat" and it is wajib to do ghusl of janabat after them:-

;a) Discharge of semen in sleep or while awake)

b) Sexual intercourse. (both parties become)

.(junub

?For which Purpose .۲

Ghusl is wajib for all the things for which wudhu is required. Also, it is wajib to validate a sawm (fast), as will be explained later.

:Things which are forbidden before performing Ghusl janabat .۳

The following things are haraam if a person has to do GhusI janabat: (a) Reciting even a single

verse from those Surahs in which sajdah is wajib; Touching the writing of the Qur'an or the names of Allah, the Prophets, or the Imams (in any script}: (c) Entering any mosque. (If necessary, he/she may pass through the mosque without stopping for a single second). But so far as the Mosque of the Prophet, at Medina and Masjid al-Haram, at Mecca, are concerned, even passing through them is not allowed. (d) Putting anything into a mosque even from outside; and entering into a mosque to take out anything.

.Note ۱. The shrines of Imams are like the mosques in every detail

: Things which are makruh in the janabat .۴

For a person who has to do ghusl janabat, it is makruh to (۱) read Quran more than seven ayats. (This applies to the Surahs in which no sajdah is wajib); (۲) touch the Quran (not the writing, which will be haram); (۳) take a Quran or carry it from one place to other, even without touching it.

Lesson ۴۶: Ghusl of haidh and nifas

Haidh (۱)

Haidh" means "menstruation" generally known as monthly course' or 'period'. Every" adult and healthy woman has her periods regularly. Shari'ah has laid down some rules for this period, a summary of which is given here:

Any blood seen before completion of ۹ years or after ۵۰ .۱

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years of age is not "haidh", It is called 'istihadha', rules of which will be explained later .on

Duration of "haidh" is not less than ۳ and not more than ۱۰ days. Blood which comes .۲ .'for less than ۳ days, or which comes after ۱۰ days, is called 'istihadha

There are detailed rules concerning woman which are based on whether in .۳ condition of haidh she has regular date and/or number of days or not; and whether she is having her period for the first time, or whether she has forgotten her date and .number of days

.But it is not possible to give all the details in this small booklet

Nifas (۲)

The bleeding after child birth is called nifas. If blood appears before the delivery is not .nifas; it is istihadha

The bleeding after ۱۰ days from delivery is not nifas; it is istihadha. But there is no .minimum time for nifas. Even if it stops ۵ minutes or less after delivery, it is nifas

Things which are haram in haidh and nifas (۳)

All the things which are haram in the condition of janabat, are haram in the .۱ condition of haidh and nifas, before doing the ghusl. Likewise, all the things which are .makruh in janabat are makruh in haidh and nifas also

In addition, it is haraam to give divorce to a woman in the period of haidh or nifas. .۲ Some other things are also haraam in these periods, but it is not the place to go into .details

The woman during haidh or nifas .۴

is exempted from prayers, and every such 'ibadat' which requires ghusl, wudhu or tayammum. But she may recite du'a etc, (without touching the writings of the Qur'an or the names of Allah, the Prophets or the Imams, which is haram for her as mentioned earlier). She is not required to pray qadha of the prayers left during the period of haidh and nifas.

۵. A woman in haidh or nifas cannot fast; but she must fast its qadha after that period.

Lesson ۴۷: Istihadha

point

The blood which is not haidh or nifas is called istihadha. Istihadha has been divided into ۳ categories:

۱. Istihadha qalila

If the blood does not penetrate the cotton-pad used for protection, it is called "istihadha qalila" (minor istihadha).

There is no ghusl for this category of istihadha; but she must do wudhu for every prayer. She is not allowed to pray two prayers with one wudhu.

۲. Istihadha mutawassita

If the blood penetrates the cotton-pad but does not exceed it, it is called "istihadha mutawassita" (medium istihadha).

She should do one wudhu for every prayer and one ghusl daily. For example, if she had seen this istihadha before Zuhr, she should do ghusl before Zuhr and should pray Zuhr with that ghusl and one wudhu as mentioned earlier. The ۴ later prayers (up till the morning prayer of the next day) should be prayed with one wudhu each.

۳. Istihadha kathira

If the blood exceeds the cotton-pad after soaking it, it is called istihadha kathira (major istihadha). She should do separate wudhu for each prayer, as mentioned

earlier, and

should do ۳ ghusls daily: One for morning prayer, one for Zuhr and Asr and one for Maghrib and Isha. She should pray Zuhr and Asr together and Maghrib and Isha .together

Note: In all cases it is emphasized that she should change the cotton-pad before .every wudhu

If she is unable for any reason (described in lesson ۴۸) to do ghusl or wudhu, she .۲ .should do tayammum in place of that ghusl or wudhu

If a woman observes the rules mentioned above, she should not think herself as .۳ .najis; she will be clean

Lesson ۴۸: Tayammum

When to do tayammum .۱

;When there is no possibility of finding water sufficient for ghusl or wudhu .۱

When owing to old-age or the danger of thieves or beasts or unavailability of any .۲ ;means to get water from its place it is difficult to do ghusl or wudhu

;When there is any danger to life or health from the use of water .۳

Note: If by using hot water, that danger can be averted then it is necessary to use hot) ;water

(tayammum is not allowed

When there is water, but one is afraid that by using that water he will put himself, .۴ ;his companions or valuable animals in the danger of remaining thirsty or becoming ill

When there is water but the body or the clothes of the person concerned is najis, .۵ and he finds that if he uses the water in wudhu or ghusl, his body or the clothes will remain najis. In this case he will cleanse his body or

;the clothes by water and then will do tayammum

When there is no water except ghasbi or mudhaf; or there is no pot of water except .۶
;a pot which is made of silver or gold or which is ghasbi

When the time of prayer is so short that if he starts wudhu or ghusl his prayer will be .۷
.qadha and he expects that by doing tayammum the prayer will be finished in time

.In these seven conditions a person should do tayammum; not wudhu or ghusl

Things upon which Tayammum is permissible .۲

Tayammum should be done (in order of preference) on: (a) Earth; (b) Sand; (c) Chunks of sand or earth -- other than baked in fire; (d) Stones - other than minerals; (e) If the first mentioned four things are not available then, and only then, it is permissible to do tayammum on the dust which gathers upon the mats, floors, desks etc.; (f) If the dust, .also, cannot be found, then it is allowed to do tayammum on mud

Note: Some people keep earth in a small bag and do tayammum upon its dust which gathers on the outside. It is not correct. They have earth with them, therefore, they are not allowed to do tayammum on dust, which has been allowed just as an .emergency measure. They should open the bag and do tayammum on earth

:The conditions about the above-mentioned things .۳

a) All the above-mentioned led things must be dry as far as possible. Even the mud) should be

;dried, if possible, to convert it into the chunk of earth

b) They)

;must be tahir

;c) And mubah – not ghasbi)

;d) The place where these things are kept, must be mubah)

.e) The place where you are standing while doing tayammum, must be mubah)

How to do tayammum .۴

Niyyah: I am doing tayammum in place of wudhu or ghusl (as the case may be), so .۱ that my prayer or fast (as the case may be) may be correct, wajib or sunnat (as the .case may be) qurbatan ilal-Laah

Strike palms of both hands together upon the thing on which tayammum is correct .۲ e.g. earth or sand etc. Remember that just putting the hand upon earth etc. is not .sufficient. You must hit or strike it by your palms

Pull both palms together from the beginning of the forehead down to the point of .۳ the nose. Both sides of the forehead joining the ears should be included in it. Eyes and .cheeks are not to be included

Then pull the left palm upon the back of the right hand from the projecting small .۴ ;bone on the wrist up to the fingertips

:Then pull the right palm on the back of the left palm likewise .۵

;Strike the palms together upon earth etc. second time .۶

.Pull the left palm on the back of right hand, as explained above .۷

.Pull the right palm on the back of the left hand, as explained above .۸

If a person has to do ghusl and wudhu both, and he has got water sufficient for only one of them, he will do tayammum in place of other

.taharat, after using the water in the taharat for which it was sufficient

The hands and forehead must be tahir before tayammum; there should not be .anything like ring or nail-polish etc. which may be a cover against the earth etc

(Lesson ۴۹: Salat al-ayaat (Prayer of signs

Its causes .۱

-:The prayer of "signs" (ayaat) is obligatory when any of the following signs occur

.Solar eclipse .۱

.Lunar eclipse .۲

.Earthquake .۳

Any natural occurrence which normally creates fear in the common people, like .۴ .black, red or yellow storm, cyclone and things like that

Its time .۲

In solar and lunar eclipses, the time of the "prayer of signs" is from beginning of the .eclipse till it is completely cleared

In other causes like earthquake it must be prayed soon after the cause subsides. But .it is always ada even if prayed many days after its occurrence

Its method .۳

.('Prayer of signs is ۲ rak'ats; every rak'at has ۵ ruku' (total ۱۰ ruku

After niyyah and Takbiratul-ihram, you should recite Surah al-Hamd, then any other Surah; then go to ruku'. Your one ruku' is complete. After rising from ruku', recite again Surah al-Hamd and one Surah and go to ruku'. Your second ruku' is complete. Likewise, you should do ۵ ruku'. After rising from ۵th ruku', say 'Sami' Allahu liman .hamidah' and go to sajdah. Complete ۲ sajdahs as usual and rise for the ۲nd rak'at

Likewise, do ۵ ruku' in the ۲nd rak'at, and perform ۲ sajdahs, recite tashahhud and .salaam as usual. Your prayer is complete

Note: It is mustahab to recite qunut before every second ruku'. For this

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purpose count all ten ruku’ together, Thus you will recite qunut before the ۲nd and ۴th (in the first rak’at), and before the ۶th, the ۸th and the ۱۰th ruku’ (in the ۲nd rak’at).

۴. Short Method

Also you are allowed to pray this prayer by a short method:

After Takbiratul-Ihram, you recite Surah al-Hamd, and only a part of a Surah; then go to the first ruku’, after rising recite another subsequent part of that Surah and go to the second ruku’, rise again and recite the third subsequent part of that Surah and go to the ۳rd ruku’. Likewise do before the ۴th and the ۵th ruku’, finishing the Surah before ۵th ruku’.

For example: Surah al-Ikhlas is ۵ verses. You may recite 'Bismillahir-Rahmanir-Rahim' before first ruku’; 'Qul-Huwa’llahu Ahad' before the ۲nd ruku’; Allahus-Samad' before the ۳rd ruku’; 'Lam yalid wa lam yulad' before the ۴th ruku’; and 'Wa lam yakun lahu kufuwan ahad' before the the ۵th ruku’,

Thus you would have read only one al-Hamd and only one complete Surah in one rak’at. You may recite one rak’at in one way and the other rak’at in the other way.

Lesson ۵۰: Friday Prayer

In the presence of Imam (A.S.) or his specially appointed authority, Friday prayer is wajib al-‘ayni in place of Zuhr. Zuhr is not recited on such occasions.

In ghaybah (occultation) of the Imam (A.S.) when there is no one specially appointed by Imam (A.S.) to lead in this prayer, Friday prayer and Zuhr become wajib al-takhyiri.

Wajib al-takhyiri means that a man has an option

to choose between two obligatory acts, but he cannot leave both. For example, in the ۳rd and ۴th rak'at of the daily prayers, a man has to recite either Tasbihat Arba'ah or Surah al-Hamd. He has to choose anyone of these two alternatives, but cannot leave both. Thus these two things are "wajib al-takhyiri" in these two rak'ats. Likewise, on Fridays, Zuhr and Friday prayer are wajib al-takhyiri. It means that a man has the .option to choose between these two prayers. But he cannot neglect both

-:There are certain conditions for Friday prayer

.(Friday prayer must be prayed in Jama'ah (congregation .۱

.There must be at least ۵ (better ۷) persons including the Imam .۲

Only one Friday prayer may be prayed in a radius of ۳ miles ۷۲۰ yards. If two prayers .۳ .are held within this distance, the later will be null and void

According to the fatwa of Ayatullah al-Khu'i, if Friday prayer of even the Sunnis or other sects is held within the said radius of ۳ miles ۷۲۰ yards, and begins before the Friday prayer of the Shi'as, then those Shi'as who are followers of Ayatullah al-Khu'i cannot do niyyah of wajib for their Friday prayer. In such cases, they may pray Friday prayer with niyyah of qurbatan ilal-Laah (in the hope that may be the Shari'ah likes . (them to pray such Friday prayer

There must be two sermons delivered by the Imam before the prayer and . ۴ .attentively listened to by at least ۴ (or ۶) persons

As .۵

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explained earlier, it is not obligatory to hold Friday prayers specially. Instead, Zuhr may be prayed. But if Friday prayer is held by an ‘adil (just) Irnarn, then it is obligatory (ihtiyat wujubi) to participate In that prayer; and there will be no need to pray Zuhr . .afterwards

Friday prayer is two rak’ats: In the first rak’at it is sunnat for the Imam to recite .۶ . .Surah al-Jumu’ah and in the ۲nd rak’at Surah al-Munafiqun, after Surah al-Hamd

Two qunut are mustahab in this prayer: In the ۱st rak’at before ruku’; in the ۲nd .۷ .rak’at after rising from ruku’. There is a special qunut for Friday

Allahumma Inna ‘abidam min ‘ibadikas saleheena qamu bikitabika wa sunnati" Nabiyyika fajzihim ‘anna khayr al-jaza". (O Allah, verily, some servants from among thy pious servants stood firm with Thy book and the traditions of Thy Prophet; Thou (.reward them with the best reward from us

Lesson ۵۱: Salat al-‘Eidayn

point

The Muslims observe two big festivals in a year. One as Eid-ul-Fitr and the other is .Eid-ul-Adha

.These two are the days of great festivity

Eid-ul-Fitr is observed at the end of the holy month of Ramadan. The fasting creates the feelings of faith, spirituality, patience, contentment, and helping the poor. With a view to express our joy on these feelings we observe Eid. The festivity of the Muslims is not akin to dancing, singing vulgar songs or playing dirty games. We offer our gratefulness to Allah and also offer the Salat al-‘Eid for those religious, spiritual and moral gains

.which accrue to us in the holy month of Ramadan

The Muslims offer sacrifice on the day of Eid-ul-Adha. Thus they pledge to give away their lives in the way of Allah and that of Islam. This is a great month for the believer. This is the motto of a Muslim's life. In happiness of this pledge, we offer prayer of Eid-ul-Adha. The prayer of Eid is not obligatory (wajib) but recommended (mustahab) nowadays when our present Imam is hidden from our eyes. The niyyah (intention) of -:Salat al-Eid should be done as follows

".I pray two rak'at prayer of Eid-ul-Fitr or Eid-ul-Adha sunnat qurbatan ilal-Laah"

In the first rak'at, after Surah al-Hamd, Surah al-A'la is recited then the hands are .raised for qunut

Du'a in the Qunut

Allahumma ahl al-kibriya'i wa'l azamah wa ahl al-jud wa'l jabarut, wa ahl al-'afw" war-rahmah, wa ahl at-taqwa wa'l maghfirah; asaluka bihaqqi haadha'l yawm-illadhi ja'altahu li'l Muslimeen eidan, wa li Muhammadin Salla'llahu 'alayhi wa Aalihi dhukhran wa karamatan wa sharafan wa mazeeda; an tusalli 'ala Muhammdin wa Aali Mumammadin, wa an tudkhilani fi kulli khayrin adkhalta fihi Muhammadan wa Aala Muhammadin wa an tukhrijani min kulli su'in akhrajta minhu Muhammadan wa Aala Muhammadin, salawatuka 'alayhi wa 'alayhim ajma'in. Allahumma, inni as'aluka khayra ma sa'alaka bihi 'ibadukas-salihun; wa a'udhu bika mimma ista'aza minhu ".'ibaduka'l rnukhlisun

In first rak'at, the qunut is recited five times along with takbirs (AIlahu Akbar). Then after the ruku' and sajdah, the second rak'at begins

.In the second rak'at Surah al-Shams is recited after Surah al-Hamd

In Surah al-Shams, Allah

has directed man to keep his self pure and to protect himself from sins. After the recitation of this Surah, the qunut is again recited but now only four times. Thereafter .ruku', sajdah, tashahhud and Salaam are done in the usual way

(Lesson ۵۲: Salat al-Jama'ah (congregational prayer

point

Prayer is offered individually and also in jama'ah (congregation). But there is great .reward when the prayer is offered in jama'ah

:Prayer in congregation gives us both worldly and spiritual benefits

Islamic equality .۱

In the congregation, rich and poor, high and low, all stand shoulder to shoulder. This destroys the haughtiness of the rich and creates self-respect in the poor. The best .scene of mankind's equality comes before us in congregational prayer

Unity .۲

In the congregational prayer all have one niyyah, one language and identical actions. All kneel together. All prostrate together. This teaches us the lesson of the unity of the .Muslims

Love and Co-operation .۳

People meet with one another in the congregational prayer. They know the hardships and worries of each other and try to help each other. New things are known there. Mutual love develops. Circle of friendship is widened. We get an opportunity to perfect .our life in the light of others experiences

Discipline .۴

While offering prayer in jama'ah we stand in rows, follow the Imam of jama'ah and practice obedience to command. This instills in us the discipline which is the essential .feature of a community's life

Prestige of Islam .۵

Our mosques remain thriving due to prayer in jama’ah. It enhances the prestige of the Muslims and the unity of the Muslims affects

.the enemies greatly

Limitless Reward .۶

-:Allah has put a big reward for congregational prayer

Our Holy Prophet (S.A.W.) and the Imams (A.S.) have laid great stress on congregational prayer. Therefore, we should offer congregational prayer as far as .possible

The Holy Prophet said that if there are only ۲ persons (the Imam and only one m'amum) in jama'ah prayer, every rak'at gets the reward of ۱۵۰ prayers. The reward is increased by the increase in the number of people praying. Thus in a jama'ah .prayer of ۳ persons every rak'at gets the reward of ۶۰۰ prayers

.If there are ۴, every rak'at gets the reward of ۱,۲۰۰ prayers

.If there are ۵, every rak'at gets the reward of ۲,۴۰۰ prayers

.If there are ۶, every rak'at gets the reward of ۴,۸۰۰ prayers

.If there are ۷, every rak'at gets the reward of ۹,۶۰۰ prayers

.If there are ۸, every rak'at gets the reward of ۱۹,۲۰۰ prayers

If there are ۹, every rak'at gets the reward of ۳۶,۴۰۰ prayers

.If there are ۱۰, every rak'at gets the reward of ۷۲,۸۰۰ prayers

.It there are more than ۱۰, then nobody can estimate its reward except Allah

(Lesson ۵۳: The Prayer for the Deceased (Salat al-Mayyit

Salat al-mayyit is wajib al-kifa'i, i.e. it is obligatory on every Muslim but as soon as it is performed correctly by one of them, it remains no more obligatory on others; but if no .one offers the prayer everyone is a sinner

If the deceased was six years old, the prayer for the deceased is obligatory. In

offering this prayer, purity of the body or dress is not

necessary; also ghusl, wudhu or tayammum is not obligatory. But the intention of the prayer (niyyah) and facing qibla is essential. The dead body should be placed in such a way that the head of the deceased remains on the right of those who offer the prayer. In the case of the dead body of a male, the Imam should stand near his waist; and in .the case of a female, near the chest

.(Prayer of deceased has ۵ takbirs (including Takbiratul-Ihram

After the first takbir (i.e., takbiratul-ihram) the Kalima al-shahadatayn is recited. After ۲nd the takbir, salawat is recited. After the ۳rd takbir, prayer is offered for all the believers and Muslims. After the ۴th takbir, prayer is offered especially for the .deceased one. Then the ۵th takbir is said And the prayer comes to end

:The shortest method of offering this prayer is as follows

;Niyyah: I pray Salat al-mayyit of this corpse Wajib, qurbatan ilal-Laah. Allahu Akbar

Ashhadu an-la ilaha illallahu wahdahu la sharika lah; Wa Ashhadu Anna Muhammadan

;Abduhu wa Rasuluh

;Allahu Akbar

;Allahumma salli 'ala Muhammadin wa Aali Muhammad; Allahu Akbar

;Allahummaghfir li'l Mu'minina wa'l Mu'minaat; Allahu Akbar

Allahummaghfir li haadha'l mayyit (In case the deceased is a female, say ;(Allahummaghfir li haadhihi'l mayyit

;Allahu Akbar

After the completion of the prayer recite "Rabbana aatina fid-dunya hasanatan wa fi'l ".aakhera hasanatan waqina adhaban-naar

It is necessary to mention that even if this prayer is offered by jama'ah, everyone has

to recite the whole prayer. It is not correct just to say 'Allahu

.(Akbar' and remain silent between the takbirs. Such a prayer is invalid (batil

(Lesson ۵۴: Sawm (fasting

point

Sawm means to abstain from those things which break the fast, from subh al-sadiq .(true dawn) till Maghrib, in obedience to Allah

Obligatory fasts

fasts are obligatory (wajib): (۱) Month of Ramadan; (۲) Qadha of the month of ۸ Ramadan; (۳) ۳rd day of I'tikaf; (۴) ۱۰ days of 'badal al-hadi' in Hajj; (۵) Fast of kaffarah becoming obligatory for various reasons, (۶) Fast which becomes obligatory on account of nadhr, 'ahd or qasam; (۷) Saum of kaffarah of breaking or leaving fast; (۸) Fast which has become qadha from father, becomes obligatory on his eldest son after .(his death (It is better to include 'mother' also in this rule

Conditions of the Fast

-:These are the conditions for the validity of the fast

Sanity; ۲.Islam ۳. Iman (faith); ۴. Remaining free from haidh and nifas for whole day; .۱ ۵. Not remaining a traveler (musafir) at the time of zawal; ۶. Not being in danger of illness by keeping fast. If a traveller returns to his home-town or reaches a place where he intends to stay ۱۰ days, before zawal, and has not done anything which breaks the fast, he must do the 'niyyah' of fasting, and his fast will be valid. Likewise, if .he begins his journey after zawal, his fast of that day will remain valid

If a person is afraid that by keeping fast his illness will increase or he will become sick by fasting, or that the treatment of

his disease will become more difficult, he must break his fast. If he does keep fast, it would be null and void, and he, in addition, would be committing a sin. Being baligh is not a condition of validity of fast; if a child keeps fast, it would be all right. But fast is .(not obligatory on a 'minor' (ghayr-baligh

Persons Exempted From fasting

:The following persons are exempted from fasting

Old men and women, when owing to their old age and weakness (a) it is not .۲ . ۱ .possible for them to keep fast, or (b) it is very difficult to fast

A person who has got a disease in which he remains ever thirsty and (a) it is not .۳ .possible, or (b) is very difficult, for him to keep fast

The expectant mother who is afraid (a) about her own health or (b) the health of the .۴ .unborn child

The woman who breast-feeds a child (her own or another woman's) and is afraid .۵ .that the fast (a) would endanger her health or (b) the health of the child

-:All these ۵ types of persons are exempted from fasting on the following conditions

In cases of (b) they will have to pay kaffarah (one 'mudd' (۳/۴ kilogram) wheat, rice .۱ or any such staple food, per day to a poor Ithna-'ash'ari. It is 'ahwat' to pay l ½ .kilogram per day

In cases of (a) they are not required to pay any Kaffarah; but it is highly . ۲ .recommended

Pregnant woman, or the nursing mother will .۳

.have to fast in qadha after delivery or after weaning the child, as the case may be

.The thirsty person will have to fast in qadha, if he is able to do so afterwards .۴

Old people are not required (though recommended) to fast in qadha they regains .۵ .their strength

Lesson ۵۵: Muftirat Kaffarah

Muftirat

-:The things or actions which make a fast void (batil) are ۱۰ in number

and ۲. Eating or drinking anything. ۳. Sexual relation; ۴ Speaking, writing or . ۱ conveying by sign any lie about Allah, the Prophets, the Imams, or Bibi Fatima (S.A.); ۵. Submerging the head in water; ۶. Conveying thick dust, smoke or steam up to throat; ۷. Vomiting; ۸. Doing any such thing by which semen comes out; ۹. Enema with liquid; .(۱۰. Remaining in the condition of janabat, haiz or nifas up to subh al-sadiq (true dawn

Note ۱. All these things break the fast if they are committed intentionally. If a person forgets that he is fasting, and eats or drinks, his fast is correct. Likewise, if he vomits involuntarily; or speaks something about God or Imams which he thinks is correct (though in fact it is wrong). or somebody else pushes him into water and his head goes into water; or he sees a dust coming towards him and tries his best to protect himself .from it, but still inhales some of it involuntarily, his fast is correct

Note ۲. Remaining in the condition of janabat makes a fast void in the month of Ramadan and in

.its qadha only. Other fasts are not affected by it

Note ۳. Not doing ghusl (or tayammum. if allowed) of haiz, or nifas before subh al-sadiq (true dawn) makes the fast void in the month of Ramadan only. Other fasts .(including the qadha of Ramadan) are not affected by it

Note ۴. When a fast is broken by any of the above-mentioned muftirat, or when a person does not keep fast (without any excuse. i.e. illness or travel), he has to pay .kaffarah. in addition to its qadha

Kaffarah

: The kaffarah of breaking the fast of one day of Ramadan is

Emancipating a slave; ۲.If that is not possible, then two-months-fast consecutively; .۱ .۳.And if that is also not possible, then feeding ۶۰ poor Mu'mins

Kaffarah of breaking the qadha of one day of Ramadan, if broken after zawal, is: ۱. .Feeding ۱۰ poor Mu'mins: ۲. and if that is - not possible, then fasting three days

:Kaffarah of breaking the fast of specified nadhr is

Emancipating a slave; ۲. If that is not possible, then feeding ۱۰ poor Mu'min; ۳. Or .۱ clothing ۱۰ poor Mu'min; ۴. And if he cannot do any of these then, fasting for three .days

.Note ۱. In feeding, it is enough to give each man ۱ ½ pound of wheat or rice

Note ۲. Whenever in a kaffarah a certain thing is prescribed, its price is not acceptable. For instance, it is not allowed to give money of ۱ ½ pound of wheat, or the price of a shirt and trousers

.to a poor man. It is obligatory to give him the grain or clothes

Note ٣. When a fast is broken by any haram thing, like wine etc. all ٣ kaffarahs are to be paid (emancipation of slave, ۶٠ days fast, feeding ۶٠ poor Mu'mins), as a .punishment

Note ۴. In two-months-fast, at least ٣١ days should be fasted consecutively. The .remaining ٢٩ days may be fasted with gaps

Lesson ۵۶: Nadhr

point

Nadhr is a vow, a voluntary undertaking, of an act of virtue, as binding one's self in .gratitude for some special favor prayed for. It is a solemn promise to God

Types of Nadhr

a) Nadhr al--bir (Shukr, Thanks) - if a particular wish is fulfilled then to undertake to) .do an act of virtue

.b) Nadhr istidfa' al-baliyah - for removal of a hardship or difficulty)

c) Nadhr al-zajr wa al-tanbih - Nadhr for reprimanding oneself on committing a sin,) .e.g., If I backbite someone then I shall be bound to pray two rak'at of prayer

d) Nadhr al-tabarru', - It is a Nadhr without any of the above conditions; e.g., to bind) .oneself to pray Salat al-tahajjud during the month of Ramadan for the sake of Allah

Conditions of Nadhr

-:Nadhr should be performed In the following manner

A Nadhr should be kept for the sake of Allah. It is essential to say "lil-Laahi 'alayya" (١) .(It is, for Allah, upon me to do so) whilst doing Nadhr

A person doing Nadhr must be adult and sane; and should do Nadhr with his own (٢) .free will

,If an extravagant person (۳)

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or one who is prevented by Shari'ah to deal in his property or wealth does any Nadhr .involving money or wealth it is not valid

If a husband asks his wife not to keep Nadhr and whilst performing Nadhr the (۴) rights of the husband are likely to be encroached upon, then the wife cannot possibly keep such a Nadhr. However, if the husband has granted his permission then he .cannot stop his wife from performing the Nadhr

Whilst doing niyyah of a Nadhr, one should be capable of performing the said (۵) Nadhr. Otherwise the Nadhr is void. For example, if one does a Nadhr that he will go to .Karbala on foot, and it is out of his bounds, then such a Nadhr is void

A Nadhr cannot be kept to give up any obligatory or recommended act or to carry (۶) out any

.makruh or haraam act because such a Nadhr is void

A Nadhr should always be performed according to the original Intention. For (۷) instance, if one keeps a Nadhr to give charity or recite prayers on a particular day, then it should be performed on that very particular day and should not be postponed .to any other day

If a person keeps a Nadhr to fast on a particular day and he intentionally does not (۸) fast on that day, then he shall have to keep qadha and at the same time pay kaffarah. However, if he is prevented from fasting on that particular day because of a genuine ,reason

e.g. if he falls sick, or travels for Hajj, then he shall have to keep qadha only; there is .no kaffarah on him

If one keeps a Nadhr to give some money for the shrine of an Imam or a martyr or (٩) .any other pious person, then it is ihtiyat wajib to use it in its construction, light, etc

If the Nadhr is kept for an Imam or martyr or any Imam zada, (e.g., if my patient (١٠) becomes well, then I will give as Nadhr, for the sake of Allah, shs. ١٠٠/-, to Imam Husain A.S.), then if he had a niyyah to use that money in a particular purpose (e.g. .construction of an Imambargah}, then it must be used for that purpose

And if at the time of doing niyyah of that Nadhr he did not specify a particular use, then it is called "Nadhr al--mutlaq" (unspecified Nadhr); and in this case the money should be used in a purpose which has some connection with that Imam or martyr. .For example, for the needy pilgrims to his shrine, or the construction of his tomb, etc

The money of Nadhr al--mutlaq may also be used for the purpose of spreading (١١) .and/or strengthening the religion, and for the help of poor Shi'ah

When one wants to spend the money of Nadhr (mentioned in Nos. ١٠ and ١١), it is (١٢) better to do niyyah that one is using it on behalf of the Imam or martyr concerned and that its reward is for

.that Imam or martyr

Questions

Lessons ۲/۳

۱. State whether the following were Imam, Ahl al-Kisa' or both:-

(a) Hasan al-Mujtaba. (b) Ali al-Murtaza (c) Musa al-Kadhim.

۲: Name the Imam whose life was shortest and the one whose life is the longest?

Lessons ۴/۷

۱. Name the Books which were revealed to the Ulu'l-Azm Prophets.

۲ Name the month of Fasting, the ninth month of Islam.

Lessons ۸/۱۳

۱. Prove in your own words the existence of God.

۲. Give one verse from the Qur'an to prove the Oneness of Allah.

۳. Why is qiyamat necessary? When will it come?

۴. Name the Imam with whom you will be called on the Day of Judgment.

Lessons ۱۴/۱۶

۱. At what age does a boy and a girl have to fulfill religious obligations?

.۲. Name the month in which Hajj is performed.

۳. What will be the amount of zakat paid by a man who had kept ۲۰۰ silver coins?

۴. How much khums should be paid on a saving of shillings one hundred fifty? How shall this money be divided?

۵. When is Jihad obligatory? Would you call it Jihad if people without the permission of

? Imam attack a country for worldly gains

?What do you understand by ‘amr bi’l ma’ruf and nahy ‘an al-munkar .۶

?Wtih whom is tabarra done .۷

?What is the meaning of a’lam ۸

Lesson ۱۷

-:Give five examples of each of the following .۱

.Wajib Haram Makruh

.Explain in brief the difference between a mushrik and a munafiq .۲

Lesson ۱۸

:Give a single term .۱

.a) For a thing taken illegally. (b) For a thing taken lawfully)

What is the difference between .۲

.muwalat and tartib? Explain giving examples

Lesson ۱۹

-:Explain with reason, whether the following things are najis or pak .۱

.a) Urine of human being)

.b) Dung of cow)

.c) Stool of snake)

.d) Hair of a dead man)

.e) Dead body of a Muslim when it is still warm)

.f) Sweat of a person lawfully junub)

Lesson ۲۰

:Describe what is the effect of the following, giving reason of your answer

.A dog drinks from a water which was exactly a kur .۱

.Najasah is mixed with rose-water more than a kur .۲

.A few drops of urine are mixed with water more than a kur .۳

.A car splashes water on your clothes while it is heavily raining .۴

.A pig licks a pot .۵

.You walk bare-foot on a wet earth with najasah on your sole .۶

.A najasah is dried by mere heat on an immovable thing .۷

.A dead dog changes into earth .۸

.You kill a mosquito which leaves blood on your hand .۹

.A kafir accepts Islam .۱۰

Lesson ۲۱

?When do wine and its container become clean .۱

.’Explain what is istibra .۲

While visiting a Muslim (who deliberately ignores the laws of shari'ah) you noticed a .۳ chair being najis. On your next visit, you happened to sit on the same chair with your ?wet clothes. Are your clothes pak or najis

Lesson ۲۲

?What is the method of taharah after urinating .۱

?With which things can taharah be done after relieving bowels .۲

?What are the conditions for taharah with paper, etc .۳

Lesson ۲۳

?Which are the obligatory actions in wudhu .۱

.Describe the mustahab acts of wudhu .۲

Lesson ۲۴

Explain briefly the

effect of the following actions:-

۱. A man performed wudhu at a place where a sign board says "No admission without permission"

۲. A man performed wudhu at a public park.

۳. You helped your friend in performing wudhu by pouring water on his hand.

۴. A silver pot is used for performing wudhu.

۵. You completed wudhu but did not cleanse the sole of your foot which was najis.

۶. A girl performs wudhu while her nails are covered with nail polish.

۷. A girl performs wudhu while having hina color on her palms.

۸. You poured water on hand starting from fingers going towards the elbow.

Lesson ۲۵

When do the following prayer becomes obligatory (wajib)?

۱. Salat al-Ayaat.

۲. Salat al-Ijarah.

۳. Salat al-Mayyit.

۴. Salat al-'Eidayn.

Lesson ۲۶

۱. A man takes one minute for one rak'at. The time is ۶.۲۶ p.m. The sun is to set at ۶.۳۰ p.m. and he has not prayed Zuhr and Asr yet. Which prayer should he pray first and why?

۲. A man prays 'Isha at ۶.۱۵ p.m. which is the exact starting time of Maghrib? Is his 'Isha prayer valid? Why?

.Differentiate between fadhilah time and reserved time of prayer .٣

Lesson ٢٧

?How will you find out the direction of qibla in a Muslim village .١

?How should a man pray when he is uncertain of direction of qibla .٢

?In what direction should a man face while in the toilet .٣

Lesson ٢٨

-:Describe the effects of following actions, giving the reason of your answers

.a) A prayer is performed in a tahir ghasbi clothes) .١

b) A hair of a cat)

.is on the clothes of a person praying

.c) A belt made from a lawfully slaughtered cow is worn during prayer)

.d) A woman is wearing a golden ring during her prayers)

.e) A man has a handkerchief of pure silk in a pocket during the prayers)

f) A man while praying is wearing clothes which have a few drops of blood of a Kafir) .on it

.g) A man prays in a dry najis place but the place of sajdah is tahir)

?Under what circumstances can a person pray without having clothes on .٢

Lesson ٢٩

?What is the reward of a prayer in Masjid al-Haram .١

?’What is the reward of a prayer in Masjid Jami .٢

Lesson ٣٠

?Are Adhan and Iqamah obligatory .١

Is "ashhadu anna Ameeral Mu'minina ‘Aliy-yan Hujjatul-Laah" a part of Adhan or .٢ ?Iqamah

Lessons ٣١/٣٨

?Are the following things wajib al-rukni, wajib ghayr-rukni or mustahab .١

ruku’ - muwalaat – dhikr of sajdah - salawat after dhikr of ruku’ - tashahhud - niyyah - qiyam at the time of Takbiratul-Ihram - salaam – Sami’ Allahu liman hamidah- .qunut- qira’at- tartib

-:What will be the effect of the following .٢

.a) You intentionally did not recite qunut in prayer)

b) In addition to the seven parts of your body, you also kept your nose on the earth) during

. .sajdah

.c) You forgot Takbiratul-ihram after niyyah)

.d) You left out one sajdah in prayer by mistake)

.e) While reciting Surah al-Hamd you purposely kept your body moving)

'?What is the difference between 'wajib al-rukni' and 'wajib ghayr rukni .۳

Lesson ۳۹

.Describe the actions which invalidate a prayer

Lessons ۴۰/۴۱

What are you

supposed to do in the following?

۱. Doubt occurred in ruku’ as to whether you had recited Surah-al-Hamd.

۲. In Maghrib prayer a doubt occurred whether it was the ۲nd or the ۳rd rak’at.

۳. You became doubtful in a four rak’at prayer, at the time of tashahhud, whether you had prayed the ۱st rak’at.

۴. At the time of Maghrib you became doubtful whether you had prayed your Asr prayer properly.

۵. You became doubtful in a four rak’at prayer before the second sajdah whether it was the ۲nd or the ۳rd rak’at.

Lesson ۴۲

State the remedial procedure for the following doubts:

۱. In a four rak’at prayer, doubt occurred whether it was the ۳rd or the ۴th rak’at.

۲. A doubt occurred after both the sajdahs whether it was the ۲nd, the ۳rd or the ۴th rak’at.

۳. Doubt occurred after the two sajdahs whether it was the ۲nd or the ۴th rak’at.

۴. Doubt occurred while in qiyam, whether it was the ۵th or the ۶th rak’at.

Lesson ۴۳

۱. Explain with examples when sajdah sahw is wajib?

۲. When does Salat al-ihtiyat become wajib?

۳. How is sajdah sahw done?

Lesson ۴۴/۴۵

۱. Explain the difference between ghusl tartibi and ghusl irtimasi.

?Which are wajib ghusls for a man .۲

?Can a junub person enter a Hussayniya to hear majlis .۳

?Can a junub person recite the Qur'an by memory .۴

Lesson ۴۶

?What is the minimum period of haidh and nifas? What is the maximum duration .۱

?Which things are haram during the period of haidh and nifas .۲

?Can haidh start before the age of ۹ years .۳

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Lesson ۴۷

?What is istihadha .۱

.Explain the difference between istihadha mutawassita and kathira .۲

?What should be done in istihadha qalila .۳

Lesson ۴۸

a) At noon, you have no water; but there is possibility of getting water long before) .۱ .sunset

?Are you allowed to do tayammum and pray Zuhr at noon

b) A person has been advised not to use cold water in any circumstances for doing) either

?wudhu or ghusl. Should he do tayammum for prayers

c) Water is sufficient for wudhu only if your horse or cow is denied water. Should you) use that

?water for wudhu

.Name the things on which tayammum is allowed .۲

Lesson ۴۹

?When is the Prayer of Ayaat obligatory .۱

?What is the method of the Prayer of Ayaat .۲

Lesson ۵۰

?What is the meaning of wajib takhyiri .۱

?What are the conditions for the Friday prayer .۲

Lesson ۵۱

۱. Is Eidayn prayer obligatory nowadays?

۲. What is the method of Eidayn prayer?

Lesson ۵۲

۱. Explain some social benefits of jama’ah prayer.

۲. Give some spiritual benefits of jama’ah prayer.

Lesson ۵۳

۱. What is the meaning of "wajib kifa’i"?

۲. What is the method of Salat al-mayyit?

۳. Is wudhu or ghusl obligatory for Salat al-mayyit?

Lesson ۵۴

۱. What are the conditions of the validity of fasting?

۲. Who are the persons exempted from fasting?

Lesson ۵۵

۱. Explain the result of the following actions on Fast:

(a) A person gets into water up to his chest.

(b) Forgetting that he was fasting, he drank half a liter of water.

(c) Intentionally not doing Ghusl janabat up to subh al-sadiq.

۲. What is kaffarah for an old aged person who cannot fast

About center

In the name of Allah

هَلْيَسْتَوِيالَّذِينَيَعْلَمُونَوَالَّذِينَلَايَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ٩

:Introduction

Ghaemiyeh Computer Research Institute of Isfahan, from ٢٠٠٧, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities .in religious, cultural and scientific fields

:Manifesto

Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field

and numerous and inaccessible sources by a mere scientific intention and far from any kind of social, political, tribal and personal prejudices and currents, based on performing a project in the shape of (management of produced and published works from all Shia centers) tries to provide a rich and free collection of books and research papers for the experts, and helpful contents and discussions for the educated generation and all classes of people interested in reading, with various formats in the .cyberspace

:Our Goals are

(propagating the culture and teachings of Thaqalayn (Quran and Ahlulbayt p.b.u.t-

encouraging the populace particularly the youth in investigating the religious issues-

replacing useful contents with useless ones in the cellphones, tablets and computers-

providing services for seminary and university researchers-

spreading culture study in the publich-

paving the way for the publications and authors to digitize their works-

:Policies

acting according to the legal licenses-

relationship with similar centers-

avoiding parallel working-

merely presenting scientific contents-

mentioning the sources-

.It's obvious that all the responsibilities are due to the author

:Other activities of the institute

Publication of books, booklets and other editions-

Holding book reading competitions-

Producing virtual, three dimensional exhibitions, panoramas of religious and tourism- places

.Producing animations, computer games and etc-

Launching the website with this address: www.ghaemiyeh.com-

Fabricatingdramatic and speech works-

Launching the system of answering religious, ethical and doctrinal questions-

Designing systems of accounting, media and mobile, automatic and handy systems,- web kiosks

Holding virtual educational courses for the public-

Holding virtual teacher-training courses-

Producing thousands of research software in three languages (Persian, Arabic and- English) which can be performed in computers, tablets and cellphones and available and downloadable with eight international formats: JAVA, ANDROID, EPUB, CHM, PDF, HTML, CHM, GHB on the website

Also producing four markets named "Ghaemiyeh Book Market" with Android, IOS,- WINDOWS PHONE and WINDOWS editions

:Appreciation

We would appreciate the centers, institutes, publications, authors and all honorable .friends who contributed their help and data to us to reach the holy goal we follow

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